

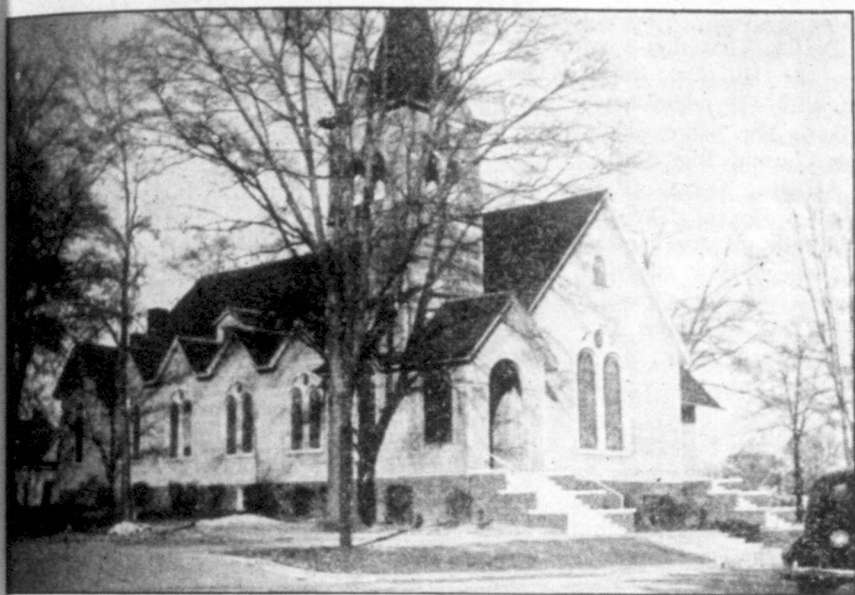
The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LX.

Jackson, Miss., March 24, 1938

NEW SERIES
VOLUME XL. No. 12



GALILEE BAPTIST CHURCH



DR. E. K. COX, Pastor
Galilee Baptist Church



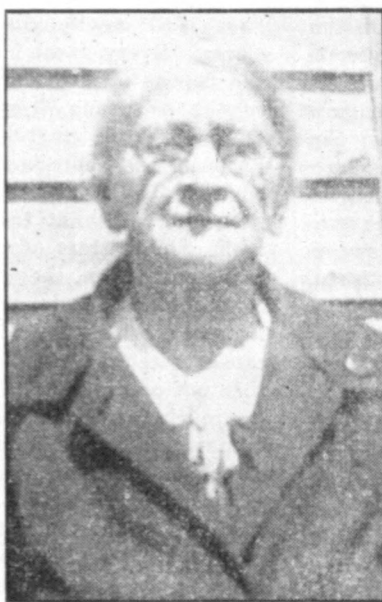
CHAS. ADAMS
Oldest Deacon, Galilee Baptist Church



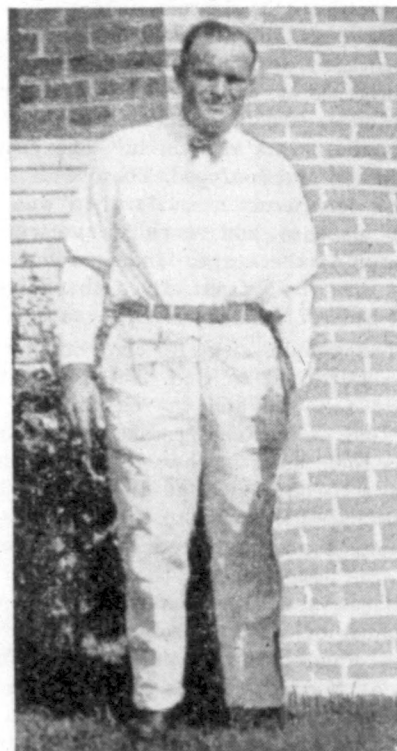
MRS. W. J. B. WHITTINGTON
President W. M. S.



MRS. I. L. TOLER
District Chairman District 8



MRS. H. H. RATCLIFF
71 Years a Member of Galilee Baptist Church



J. L. ADAMS
Sunday School Superintendent
Galilee Baptist Church

GALILEE BAPTIST CHURCH

The Galilee Baptist Church of Gloster, Miss., was organized August 14, 1824, by Rev. Joseph Slocomb and Rev. W. H. Erwin. There were 14 members in the organization. It was a pioneer country church long before any towns were begun in this section. Nearly fourscore years later the town of Gloster was built and the church was moved to the town, but has retained its beautiful New Testament name.

The first deacon in the church was David Thompson, and James Birmingham was the first clerk. The old minutes of the organization are perfectly legible after 124 years.

The articles of faith as set forth in the old

minutes are strong Calvinistic and proclaim in no uncertain tones the doctrine of salvation by grace. Their concepts of Gospel order are clear and thoroughly in accord with our time-honored Baptist principles and are worthy of study by many of our people today.

In 1825, we find a contribution of \$3.00 sent to the association. The first collection mentioned in the minutes was in January, 1826, and was for the support of the pastor and a needy brother, showing that the church had from the beginning the New Testament concept of the use of money.

The records are incomplete, a number of pages are missing from the old records, but we learn that Rev. Joseph Slocomb served them as pastor

for a few years and was succeeded by Rev. Chas. Felder, who was called as pastor January, 1830. The minutes record a gracious revival in December, 1836, with a number of additions. Rev. D. F. Roberts seems to have been the next pastor.

The earliest mention of missions is in the minutes of 1831, when the treasurer was authorized to solicit subscriptions for "Foreign and Domestic Missions." This was long before the organization of the Southern Baptist Convention.

Along in the thirties we find the name of Alexander McKenzie who seems to have served as pastor for a number of years. The name of Elder H. McKnight occurs frequently, also that

(Continued on page 4)

IS A REVIVAL IMMINENT?

L. R. Scarborough

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This question could be answered and dismissed with one of two short words, "Yes" or "No." However, a fuller answer will serve a more useful purpose and tend to give greater satisfaction.

First, there are encouraging evidences of a coming revival. The national and world background is favorable. Just as the waters of the ocean ebb and flow, so moral and spiritual tides ebb and flow. Pendulums swing from one extreme to the other. History shows that wickedness deepens to a point where a reaction sets up. The people seek to leap from the pit of destruction into the arms of God.

America as well as other nations, has sunken deep into the quagmire of iniquity. Putrifying corruption is evident on all sides. Heartlessness, murder, immorality, shame, low standards, shattered ideals, wrecked homes, gambling, greed for gold, atheism and infidelity, denial and defiance of God, ingratitude, covetousness and selfishness are some of the evidences of a reckless age with a blood count that reveals a pressure so high that paralysis will result unless a change comes and comes quickly. The present world background is as black as a midnight thunder cloud filled with the lightning flashes of eternity, and the thunder clap of doom.

Such conditions existed in the latter part of the eighteenth century. Then infidelity reigned. A moral stupor paralyzed Christianity. Sin had intoxicated the nation. Higher criticism had dipped her pen in venom and poisoned the age. Principles were disregarded and passion was unbridled. The Bible was no more than a cobweb to catch insects. Then as now there was a haunting suspicion, a chilling fear of insecurity, a panic retreat from terrifying complications and nervous uncertainty. Preachers were the laughing stock and objects of disgust. The pulpit had lost its note of certainty. Preachers had toned down and sweetened up God's message until they had no power. They came to the stark truth of that sentence, "People do not respect the cloth unless there is a man in it." The people were bewildered and confused. There was no message of hope and assurance. Morality was odious. Sinful pleasure and worldly amusement had the center of the stage. Under such conditions vice put on a bold front. Even the universities were hot-beds of atheism.

The people, sick, forlorn, hungry-hearted and needy, turned to God. The great American revival followed and the nation was turned back to God. A national catastrophe was averted. It was then, as it is now, "Christ or chaos." Today the self-confidence of the people is shattered. This opens the way to God. In the words of another, "I am convinced that the combination of all our experiences, the conclusion of all our failures, the sum of our depressions, the final product of all our problems will bring us as a race squarely up to the essential fact of God." Today the bleak winds of destiny are howling in protest to the way we are living. Surely our day has had enough of this choking, suffocating, deadly chaos; enough of Christlessness; enough of emptiness; enough of vain-glory to turn us back to God. We have pursued our own way until we have developed an age that is sure of its knowledge but confused as to its direction; throbbing with power yet convicted of its weakness; possessing unmeasured wealth yet overwhelmed in debt; rich in the things of the world but bankrupt spiritually. The encouragement is that these very conditions create a hopefulness. As certain as day follows night, hope is written on the black cloud of our national background.

Too, there is more talk about, more writing on, more praying for, and more expectancy concerning a revival than this generation has known. Coupled with these encouragements is the fact that there is more concern of action, more concentration, more compassion, more consecration of effort being put forth than we have seen be-

fore. Our state, Texas, had a statewide simultaneous evangelistic movement last year, when more than 70,000 people were converted, and our work strengthened along all lines. Other states are putting on like movements, and Dr. John R. Sampey, president of the Southern Baptist Convention, with his co-laborers, is thinking, praying, and leading in the direction of a Southwide simultaneous evangelistic movement for 1939.

If further reasoning is necessary to prove that evidently a revival is imminent, consider these evidences: Within one week's time, without any effort whatsoever, this news came to the writer: Sunday, February 24, twenty people united with the Cliff Temple Baptist Church, Dallas, at the regular services; thirteen joined the First Baptist Church, Dallas, and that in the absence of the pastor; fifteen joined the Forney Avenue Church, Dallas. That day a two weeks' revival closed at the Hillcrest Baptist Church in the same city, with 118 additions, 81 of whom were for baptism. The same Sunday found the Fourth Street Church, Big Springs, and the First Church, Atlanta, Texas, at the close of the first week of a revival. The first named church had 62 additions, 51 for baptism. The other had 70 additions during the first week. The Sunday before, a meeting closed in McAlester, Oklahoma, with 261 additions. During February there were 52 additions to the Park View Church, Houston, at the regular services.

Second, there is dire need for a revival. In addition to the bold and defiant wickedness on all sides, in many of our churches there is a lukewarmness, coldness, and indifference that has chilled our spiritual ardor. The most ferocious enemy we face today in our work for the Lord is apathy. The form of godliness is seen, but the power of God is not very evident. We may possess the fuse, but we do not have the dynamite. Oh, yes, we have love, but it is not on fire. We have plenty of light but too little heat. Complacency, the lack of compassion for souls kills churches. In many places intellectualism has killed emotionalism. Dr. John Watson declares, "Every great movement which has stirred the depths of life and changed the face of history has sprung from soul-profused sentiment and powerful emotion." Dr. Alexander MacLaren says, "There is a type of religious teachers who is always preaching down enthusiasm and preaching up what they call sober standards of feeling in matters of religion but which, in nine cases out of ten, they mean exactly such a tepid condition as is described in much less polite language when the voice of Heaven says, 'Because thou art neither cold nor hot, I will spew thee out of my mouth.'" A sin-hardened world is too much for a cold church and a compassionless ministry. We must turn the searchlight into our own hearts for a thorough examination; not as a morbid introspection but as an honest, searching confession. Communism is not our greatest peril. Our greatest peril is a compassionless ministry and complacent membership.

In every great revival awakening some group has led. Some group must lead America back to God. Why should it not be Southern Baptists? What more Christlike, heaven-pleasing purpose could we have?

We need a revival today because a lost world is not bothering us Christians much. I know we care, but how much do we care? We are concerned, but how much are we concerned? We have love for the lost, but how much love do we have for them? Yes, some of us will do something to help win a lost world, but how much will we do and how far will we go? Paul declared; "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." How many of us are willing to go that far? Oh, for a quickened, warm, compassionate, soulful, vitalizing Christianity!

A revival is needed further because soul-winning is the major objective of Christianity, and we are not majoring on soul-winning today. We must evangelize, not only for conquest, but

for our very existence as a denomination. Christianity through the centuries has made progress and flourished to the degree that she has gone out in compassionate interest to win the lost. When a church or a denomination loses its compassion it has lost its spirit of conquest. We move forward only as our pathway is lighted by the incandescent glow from the fires of evangelism. The brighter the fires burn the greater the progress we make. We grow the fastest when the fires of evangelism burn the hottest. The church or denomination that does not evangelize will paralyze. Blood that does not flow coagulates. Coagulation means death. Winning the lost is not secondary. It is primary. It is not incidental; it is fundamental. It is not to be shunted to one side, it is to be kept in the center. The hey-days of Christianity have been the high days of evangelism. The strong hold of Baptists has been the firm hold on this great doctrine. Every message we preach should be touched with a prophetic glow until it blazes.

Third, there are means for hastening this revival. Preaching will do it, if it be the right kind. Surely we need the right kind today. Chas. L. Goodell says, "One fears that in some quarters, the pulpit has lost its nerve and forgotten the evidences of history, that whenever Christianity has been most convincing, she has been most victorious, and when she has been most apologetic, she has been most feeble. . . . If, as some think, our fathers were too sure of everything, it would be an immense gain if some of their children were absolutely certain of anything."

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

There are two types of preachers today. One type must find something to say; the other type has something it must say. Some preachers today say, "I just preach the simple gospel." Well, the simple gospel is what we need. It may be that many of us, however, are unmindful of what the simple gospel is. How simple is this? "He that loveth father or mother more than me is not worthy of me." How simple is this? "Ye cannot serve two masters, for either ye will hate the one and love the other, or else ye will hold to one and despise the other. Ye cannot serve God and Mammon." How simple is this? "Go home, sell everything you possess and then come and follow me." How simple is this? "If any man will come after me, let him deny himself, take up his cross, and follow me." If we can only be conscious as preachers that we have found the power of one like unto the Son of God, then our work is a life instead of a load. Paul said, "I magnify mine office." If the office of the ministry is magnified, God will be glorified.

Prayer will hasten a revival. Prayer, earnest, constant, consistent, intercessory, importunate prayer will hasten this revival.

Divine power will hasten this revival. God is able, can and will help us. If he is not able and cannot help us, then Christ was wrong, the Bible is untrue, and Paul was an imposter. If Christ and Paul were wrong, then Wycliff, Huss, Savonarola, Luther, Bunyan, Calvin, Knox, Edwards, Beecher, Moody, Broadus, Carroll, Gammon, and all the rest were wrong.

If conscious of God's power, our Southern Baptist Zion, in what is surely a new day in evangelism, would catch a united step, pray a united prayer, come into a full realization of our opportunity, and press on under God in a concerted way, they could rekindle the flame of evangelism that has been flickering, into a blazing, burning conflagration, and could demonstrate to all the world that not only is God on his throne, but that he still works in the hearts of his people.

Our supreme need is to tarry in awe before Christ as he prays in Gethsemane, bow our heads in the presence of Calvary, wait with needy, hungry hearts at the tomb that seems to be triumphant in its victory, and hear the words, "He is not here! he is risen. Why seek ye the living among the dead?" If we can recover the vision, the conviction, the power, the daring faith,

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TENTH ANNUAL SEMINARY PASTORS' CONFERENCE

By Porter Routh

The message of the Old Testament was directed anew to the problems of the modern age at the tenth annual pastors' conference sponsored by the Southern Baptist Theological Seminary and featuring such speakers as Dr. John R. Sampey, Dr. Francis P. Gaines, president of Washington and Lee University; and Dr. Harris E. Kirk, Baltimore Presbyterian minister.

On the first day of the conference the visiting ministers were given an unadvertised treat when Dr. W. O. Carver, professor of missions in the Seminary, gave a comprehensive analysis of the Far Eastern situation. Dr. Carver is the father of a professor in the University of Shanghai and a woman missionary in Japan. He has been a close student of the Far East for more than 40 years. His conclusions presented were: (1) The Western powers can thank themselves for the bad example set in introducing the imperialistic spirit in Japan. (2) The Japanese will have to kill more than 100 million Chinese to really conquer the country. (3) If China is not conquered, Christianity should make great advances in the Orient after the war.

In three lectures on the "Preaching Values of the Old Testament," our own President Sampey rekindled our hearts and broadened our horizons in a rapid survey of the great sections of the Old Testament. Dr. Sampey is one of the few men who can take the entire Old Testament for a text and grip the interest of all of his hearers. He told the ministers they must believe in a supernatural God to really get the message of the Old Testament.

The Gay Lecturer, Dr. Gaines, deepened our appreciation for the Old Testament in four lectures on "The Literary Treasures of the Old Testament." He told the beautiful story of Jacob's devotion for Rachel in a way which made it stand out as the greatest love story of all times. In his second lecture, he told the story of Joseph in the light of the elimination of fraternal jealousy. In his third lecture he called the 19th Psalm one of the greatest poems in all literature. He told the ministers to use the great Psalm as a summons to live. In his final lecture he discussed the 28th chapter of Job as the climax to that great story.

In five sermons on the Book of Jeremiah, Dr. Kirk challenged the devotion of every hearer and brought every man face to face with the reality of God in human affairs. He called Vocation, Passing Shadow, God's Dusty Answer, Dead End and Victory the five times in the history of a soul.

"I cannot but see a likeness to the condition of Jeremiah as a youth to the condition in our own time," Dr. Kirk said, "our world resembles nothing quite so much as this boiling cauldron, save in this, that the strong winds that fan the flame beneath it blow from all quarters. Jeremiah did not look upon a world more disturbed or confused than ours; a world where the brute facts of the immediate present are of tremendous import in depressing and discouraging all who note them. There has never been a time when we needed the support of religious faith as much as we need it now.

Dr. Kirk said that Jeremiah received his answer when God told him, "If thou hast run with the footmen, and they have wearied thee, how wilt thou contend with horses? And if, in an open country thou hast fled, how wilt thou do in the jungle of the Jordan?" This answer brought Jeremiah from his devotion ashamed of his weakness, but with a bright and shining courage. The Dead End came in Jeremiah's life when he did not know the way to turn, according to Dr. Kirk, and God showed him the answer to be through prayer.

"We think of Jeremiah as the complaining

prophet," he said, "but it is significant that we only hear of Jeremiah complaining when he opens his heart to God. We never hear of Jeremiah uttering a word of complaint on the street or in the pulpit. He really showed himself to be the greatest optimist when he bought the land from his kinsman in his old age with all of his savings."

—BR—

FROM THE HOLY LAND

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Christmas eve night it was our privilege to stand in the Shepherd's Field near Bethlehem and sing choruses with other Christians of "Peace on earth, goodwill toward men." Yet there in that place where the first Christmas carol broke forth on the ear of man, we could not help but think of the striving of men and nations everywhere who with hate and armament may mar peace prospects for the world. Racial strife still reddens the sands of Palestine with Jew and Arab blood; Italian propaganda directed toward gaining foothold in Mediterranean lands and undermining British influence make the sympathetic protection of Britain less sure for Christian workers in the future. We are glad to see Southern Baptists responding to Chinese Christians' needs in the struggle imposed upon them.

Such spirits pervading in this part of the world are sadly seen to be parading in the church: a Jewish convert has just related to us her first two visits in Christian churches; in Germany the first service she attended the preacher preached on the words of Jesus spoken to first century Jews, "Ye are of your father the devil." John 8: 44. And from this text he preached that all Jews are of the devil and proceeded to justify Hitler in his discriminations against the Jews. Her second time to attend a Christian service was in the German Lutheran Church in Jerusalem. It happened that she was much impressed by the message of this church; therefore after the sermon she went up to the pastor and asked if she could get a New Testament from them somehow. Before she could make it clear just what she wanted, the pastor began at once telling her, "We cannot baptize Jews, Jews are not permitted membership in this church." So these two first experiences in so-called Christian churches by one seeking the Lord Jesus make us feel more than ever the glaring challenge to people everywhere who bear the name of Christ to also wear the Spirit of Christ.

As we try to approach the Jew for Christ we find that there is one interest that is common to all of them: Zionism; regardless of the different types and sects among the Jews, all are Zionists clamoring, "Palestine for the Jews." They are nearer that goal than they have been in centuries; there is much striving for the military training of Jewish youth with intention of an independent Jewish army some day; the new part of Tel-Aviv brings nearer their hope for a Jewish navy. Almost every Jew is a nationalist and will fight anything that makes inroads on the Jewish nation; and because of the mistaken idea that when a Jew believes on Christ as his Saviour he is no longer a Jew at all, their attitude toward missions and preaching the Gospel to Jews is not that of a people willing to accept the truth when it is found. This is no doubt partially the reason why one famous, likeable Jewish scholar in Jerusalem has made the statement privately that he would rather his son be dead than that he should become a Christian! It is therefore with great care that we approach the Jew about Christ's claims on his soul lest all opportunity for touching him be lost.

There is also the Jew who, apart from being nationalistic, is very religious. He is expecting a messiah to appear any time, whose appearance will be just as we believe the second coming of Jesus will be. Such a Jew is resentful toward the very thought that the Kingly Messiah he waits for has already come as a Man of Sorrows, and bearing the iniquity of the world. This type of Jew has great faith in the Talmud as equally inspired of God with Bible and he is very superstitious.

When he walks in a door he must touch the post where is nailed a small tin containing the verse Deut. 6:4. If he drops the Talmud or Bible he must kiss it as he picks it up; he may cut his bread but not shave; he must burn candles in his house during "Shabat" (sundown Friday till sundown Saturday); because of orthodox influence here there is almost no commercial or traffic activity among all this 150,000 population during this Sabbath every week; (their faithfulness to keeping the Sabbath day is something to shame Christianity almost everywhere); many will eat no meat at all; those who do eat meat must have it killed in a certain way, usually bled according to "kosher" rules (the "shohet" or killer of such meats is almost as important and revered as the Rabbi); these orthodox ones must always have their heads covered (an elderly "Chasid"—the name for a sect in many ways parallel to the ancient Pharisees—on coming to our door trying to sell us something was brought into the house to hear a bit of the Gospel; as I opened the Bible and began to read he was horrified that I was reading without my hat on). This same "Chasid" saw a mark on my Bible where I had underlined special words in a verse of prophecy and was yet more horrified that I should defile Holy Writ by making a mark on a page. Their faith in Judaism after two thousand years of wandering and persecution is phenomenal; what a pity for them and the world that such faith is not in Christ their God. . . . It is more than passing interest that we remember that orthodox, atheistic, and all other kinds of Jews are living now in Palestine—in Palestine where less than seven per cent of the population is even nominally Christian and far less than one per cent of these are Protestant and Baptists.

Therefore Palestine is at the same time a new and an old country: old in that it is Holy Land and birth place to several religions; it is a new country in that after being overrun and laid desolate for centuries by the Turks and others, the Jews in returning are building it up agriculturally, industrially and culturally so as to make it live again. Yet in a more significant sense it is a new country: from the standpoint of missions as embodied in the Great Commission work has barely been begun here! Often we are asked about "results" in the Near East where converts are so rare that we do not know of a single New Testament church that is indigenous. However the Lord's work in other lands has grown out of years of labor often going long seasons without visible results. The comparative newness of our work in Palestine and Syria is one reason why there are not more Baptist churches here. Southern Baptists' oldest missionaries to Palestine have not yet finished their first ten years of service.

It seems we are ever confronted with the problem of persecution that is meted out to Moslems and Jews who accept Christ as their Savior. One Jew in Tel-Aviv, a brother of a well-known American Jew, and who at one time led others to the Lord, tells me that now nationalism has so crystalized as to compel him to deny the Lord much by withholding his testimony; he says that his wife and children have gone without bread at times when it was known that he was a believer. A young twenty-four year old Jew in Jerusalem is asking me to baptize him, but he tells me that the day he is baptized he must find another place for food and shelter; his brothers and father will all but kill him. Yet he insists on being baptized and plans to do his best to give a faithful testimony afterwards to those who shall hurt him. . . . Much of this testimony we need to give to meet such prejudice and counteract nominal Christian influence. And for this gigantic task among Tel-Aviv's 150,000 we and two English lay-workers are making the only attempts within the official limits of the city to spread the Gospel. We heard a Tel-Aviv resident answer with pride to an American Jewish tourist that it is a city in which NO CHRISTIANS live; it is built on sands that just two decades ago were trekked by camel caravans. How im-

(Continued on page 8)

GALILEE BAPTIST CHURCH

(Continued from page 1)

of T. M. Mercer, W. S. Edwards, T. M. Bond, M. S. Shirk, who was prominent in educational and other progressive work also, was for a time pastor of Galilee. In 1866 Solomon Buffkin was called as pastor. He was thoroughly evangelistic and missionary and the church grew rapidly under his ministry. A great revival was held in 1867 when many were added to the church. One member still belongs to the church who was baptized at the close of this meeting—Mrs. H. H. Ratcliff—who has been a member of Galilee church continuously for 71 years.

The town of Gloster was founded in 1884, and not very long after, the church was moved to the town. The records along at this period are not complete. But a new building was finished in 1891 during the pastorate of J. P. Herby. The minutes mention the fact that the land for the building and pastor's home was given by S. T. VanNorman. The same building was enlarged and Sunday school rooms added during the pastorate of Rev. G. S. Dobbins, now teaching in our Louisville Seminary.

In 1897, owing to differences of opinions concerning the teachings of Rev. M. T. Martin, who had for some time been pastor of the church, there was division, and the First Baptist Church of Gloster was organized by those who followed the teachings of brother Martin. There were two Baptist churches in Gloster until 1917, when the two bodies reunited, retaining the old name of Galilee. Good people have differences, honest differences, but they also know how to get together again. Since that period the church has worked in harmony and has been a power for good in all the country about.

A study of the records of these 114 years, while far from complete, reveals the following facts about the church.

It has always held to the articles of faith commonly held by Baptists. In all their differences both parties always claimed loyalty to Baptist doctrines as they understood them.

The church all through the years, especially the period preceding 1900, insisted upon a church discipline based upon a New Testament standard of life. Such things as profanity, drunkenness, immorality, gambling, dancing, and other sins brought the censure of the church, and if persisted in, the withdrawal of fellowship. The records reveal that when members refused to be reconciled, when difficulties arose, the church proceeded to vigorous discipline.

Galilee church all through its history has endeavored to keep abreast of the life of our denomination. All the organizations which have sought to enlist and unify our people have been fostered by this church. Sunday school, Baptist Training Union, and the Woman's Missionary Union have had their places. Galilee has been one of the first churches in Mississippi to fall in line with all progressive work.

From the very beginning of its organic life it has been a missionary body, and a faithful contributor to every department of our mission work. When the size and financial ability of its membership are considered, few if any of the churches among Mississippi Baptists have contributed more faithfully to all lines of our work.

The work of Christian education has always been prominent in the history of this organization. The old minutes reveal frequent contributions made to this department before many of our churches had awakened to its importance.

The history of this church is so long and so replete with interesting things, that only a mere glimpse can be given in the limits of an article like this. Its members are proud of its past record and pray that it may continue in usefulness and power.

Among the list of honored men who have served it as pastor, we mention the names of Joseph Slocumb, Chas. Felder, Alexander McKenzie, H. D. R. Roberts, H. McKnight, T. M. Mercer, W. H. F. Edwards, M. S. Shirk, Solomon Buffkin, J. P. Hemby, M. T. Martin, J. P. Cul-

pepper, J. W. Reed, W. A. McComb, R. M. Boone, G. S. Dobbins, J. L. Byrd, brother Thigpen, W. E. Farr, S. M. Morris, and J. J. Mayfield. Other names might be added but for the incompleteness of records at hand. The present pastor is E. K. Cox, who has served the church for about 14 years.

The following ministers have gone out from its fold: Rev. A. S. Johnston, Hattiesburg; Rev. S. C. Seidenspinner, Inman, S. C.; and Rev. Walton Jones. Two of its finest boys, F. B. Mosely and Pat H. Wilkinson, are now in Mississippi College preparing for the ministry. Other names might be added were the records complete.

Not only has the church had a list of notable pastors, it has also an illustrious list of laymen, whom space will not allow us to mention. Among them are names that are gone, and some of the same lineage are still active in its membership. Thompson, Causey, Claughton, Longmire, Jackson, Huff, Dye, Tatum, McLain, McGehee, and VanNorman and others too numerous to mention.

Not the least of the contributions of this old church is the fine body of Baptists who have gone out in a constant stream to enrich the life of our churches elsewhere. In the Delta, in cities of both Mississippi, Louisiana, and Tennessee, are found splendid men and women who were trained and sent to render good service for Christ.

Present church officers of the church are:

Pastor: Rev. E. K. Cox.

Deacons: Chas. Adams, T. J. Breed, W. L. Robinson, W. L. Tatum, I. L. Toler, V. A. Lea, J. L. Adams, E. V. Mosely, J. H. Sumrow, T. S. Seale.

Church Clerk: W. M. Hilbun.

Church Treasurer: G. M. Causey.

Director B. T. U.: Prof. H. T. Huddleston.

Pres. W. M. S.: Mrs. W. J. B. Whittington.

Supt. District No. 6 W. M. U.: Mrs. I. L. Toler

W. M. S., GALILEE CHURCH

May we turn the pages in the history of Galilee Baptist Church back to the very beginning of this old organization that has stemmed the tide of religious life ever since August 14, 1824. The first roll of this church of 122 members showed forty-one white women and eight negro female slaves. The women of those days had many household duties, and though they played an important part in church as well as in the home, they served where not much is recorded. Nevertheless we find these fore-mothers of ours, had the same experiences as we do today. In our records we learn that in 1827 sisters in Christ had difficulties among themselves but it was "amicably settled without interference of the church." In 1830 sisters were visited by the brethren to ascertain why they did not assemble themselves to worship God and these sisters "came and gave full satisfaction." In 1841 women in this church were not allowed to serve as delegates to the Mississippi Association, but in 1844 the church ruling says "when a brother or sister wished to speak to any case in conference." In 1849 "Miss Mahaler Hughes was granted the privilege of teaching a reading class in this church" the beginning of our present Sunday school, and in 1868 it is stated that three brethren and one sister, Miss Margaret A. Thompson were appointed a committee to solicit aid to the missionary cause.

However it was twenty years later that the consecrated and courageous women of Galilee Baptist Church decided to perfect an organization whereby they might serve their Lord and Master in a more telling way. Five women gathered one bright afternoon in 1886 at the Galilee church house, that was now located in the new town of Gloster and formed a Ladies' Aid Society. The first president of this organization was Mrs. Susan J. (Mrs. W. Y.) Webb, deceased; vice-president, Mrs. Eliza Rogers (Mrs. John) deceased; secretary, Miss Minnie Anderson (Mrs. Ed. Anderson), a girl of sixteen years; treasurer, Mrs. D. Ernest Umberger, at

present Mrs. T. E. Longmire, one of the most faithful, active, and consecrated members of the Woman's Missionary Society of this church. Besides the officers at this beginning of woman's organization there was present Mrs. Ras. Marshall, deceased. The church building was just one room, and it was there they met on Saturday afternoon. The organization had quick growth and in some few months its membership covered almost the entire number in the church. Their prime object was to raise money for use in the Lord's cause. One of the first undertakings was the painting of the church building and this they accomplished by giving suppers to raise the money. They paid dues of ten cents per month per member. One rule they observed was that if a woman absented herself from the meetings for three months she was dropped as a member. These sisters were interested in missions and gave, from their beginnings, to missions both in the homeland and to foreign lands. They rejoiced especially in sending boxes to frontier missionaries.

After more than half a century this Ladies' Aid has grown into a full graded union of our Woman's Missionary Union. We find in our church records where a Sunbeam leader was selected by the church in 1903. At the present time we have in our number one of the early members of our organization, Mrs. Fannie L. Ratcliff (Mrs. H. H.), who served the Woman's Missionary Society as president for twelve years, and our present teacher, Mrs. W. C. Anderson, has been a member for more than forty years and is entering her twenty-fourth year in this office.

The Woman's Missionary Society has 57 members, divided into five circles, and functioning in all departments of our work, under the leadership of Mrs. W. J. B. Whittington, as president, with Mrs. Ralph Tabor as director of our Y. W. A., R. A., G. A., and Sunbeams.

"Giving thanks always for all things unto God and the Father in the name of our Lord, Jesus Christ" for women of Galilee Baptist Church from 1824 to 1938.

GLOSTER PRESBYTERIAN CHURCH

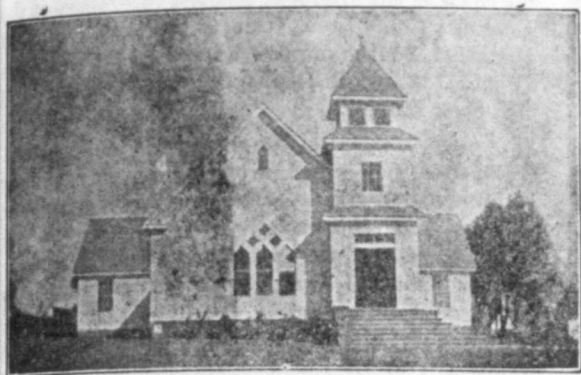
When the town of Gloster was founded in 1884, Rev. R. W. McAllister, Presbyterian minister pastoring Liberty and Bethany churches, began to hold services in the town. In 1887, after a union revival held by Dr. E. W. Hoyte, Synodical evangelist of Louisiana Presbytery, the Gloster Presbyterian church was organized, with thirteen members. Dr. Hoyte died suddenly on his return home after closing the revival, so the church was given the name of "Hoyte Memorial," in his memory. The church, although the membership has been small, has been very active all these years. Its contributions to local causes and the general causes of the church being prompt and liberal. The tornado of 1935 demolished the church building, with only a small insurance, a new and better building was immediately erected, and in less than two years, it was completely cleared of all obligation. The present pastor, R. M. Buchanan, is now serving his seventh year. The officers of the church are N. B. McLean, who has served as elder since the organization; M. V. Caulfield, S. T. Anders, elders; F. A. Anderson, C. L. Bruck, J. B. McLean, F. A. Anderson, Jr., deacons.

METHODIST CHURCH OF GLOSTER

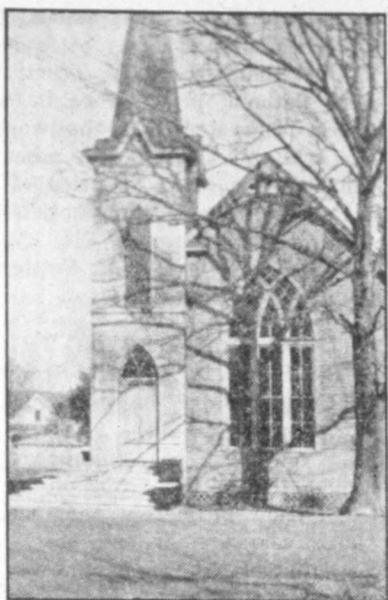
Years before the town of Gloster was built there was a few miles to the north, a little Methodist church, known as Sharon. Responsible for its maintainance were consecrated men of the soil, living in that community. Long to be remembered are such names as Cassels, Longmire, McNeil, Roberts, Clarke and others.

As Gloster grew to be a town it was deemed expedient to move Sharon church nearer, to afford a place of worship for the new-comers. This move into Gloster added many names that helped make Methodist history. Prominent among

(Continued on page 5)



GLOSTER PRESBYTERIAN CHURCH



GLOSTER METHODIST CHURCH



W. P. WEBB

Oldest Steward Gloster Methodist Church



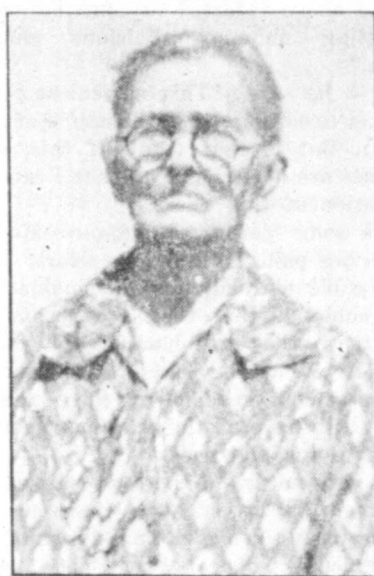
REV. R. M. BUCHANAN

Pastor Gloster Presbyterian Church



REV. C. H. STRAIT

Pastor Gloster Methodist Church



MRS. T. E. LONGMIRE

Charter Member of Galilee W. M. S.
Organized 1886

(Continued from page 4)

these were such names as Wilkinson, Whittington, Raiford, Webb, Conerly, Simmons, Brown, Lamkin and Ligon.

During the years past many changes have been wrought. The pulpit has been occupied by many noted ministers and the work of God pressed on and upward.

Today there stands, in the very heart of this town, a Methodist church built in 1893. Rev. C. H. Strait is serving his third year as pastor—capably assisted by the following board of stewards: W. P. Webb, J. E. Brown, S. A. McNeil, D. G. Griffin, R. W. Clark, J. A. Anders and W. J. Conerly.

The Epworth League has thirty active members. Its officers are: Felix Whittington, president; Estell Morris, secretary and treasurer; Raymond Vernon, vice-president.

WHAT IS GLOSTER OR WHAT GLOSTER IS

His Yazoo and Mississippi Valley Railroad ticket read "destination Gloster." Walking into the depot where he found a willing talker with a pleasant smile, Agent H. F. Brignac, this stranger gathered bits of information about the head of Main Street and looking west the little city of 1,200 population. Walking out to get a birds-eye view of West Gloster composed mainly of the colored section with churches and a Rosenwald Training School which was under the management of F. J. Norwood who he was told had substituted the word "training" for that of "education" into the minds of his pupils.

Looking further he saw several nice residences owned by some of the leading citizenry of the white people of the town dotted here and there among the homes of the colored race, and truly this thought had its significance i.e., trustworthiness of the colored race of Gloster. There also met his gaze the electrical light plant and the huge water tank, while along this West Street were many small business houses, etc.

Looking east at the business town, his eyes beheld an up-to-date town, well furnished business houses, electric lights and concrete streets; looking south he beheld the Gloster High School, while along the sidewalks leading thereto was an army of young children, numbering several hundred with books and baskets which foretold their mission. He found this institution was under the management of H. T. Huddleston and an efficient corps of teachers. Looking north he beheld one of the largest crosstie yards that has ever been his privilege of seeing. To the east he glimpsed the city of the dead, with its marble shafts overlooking the homes of their loved ones.

Awakening himself from the interesting birds-eye picture of "What is Gloster," he takes a stroll to "What Gloster Is." Reaching the corner building of Korman's Dry Goods Department Store, hence looking south he reads the signs overhanging the street namely: Korman's Variety Store, P. E. Lusk Grocery Store, Mrs. J. V. Ratcliff General Store, I. L. Toler, Justice of the Peace, Brumfield Motor Company, and Marie's Beauty Saloon.

Walking east he finds Korman's Grocery and

Cafe, G. M. Causey General Merchant, W. L. Umberger Furniture Store, Mrs. Mabel Carney, assisted by Mrs. Geo. D. McLain, in a general clothing store. Next sign reading "Carps," which proves to be another up-to-date clothing house. Then he walks into the Chevrolet auto dealers place of business. Joining here is the Gloster Filling Station, with a corps of busy, yet polite employees. Standing on this corner and looking south, he further inventories an ice factory, a printing office, the "Gloster Record," the city hall, the Joy Theatre, and the Methodist Church. Crossing here and strolling further east he finds Adams Barber Shop, the Shropshire Shoe Hospital. Here we pause to look in to find its proprietor a cripple for life, but through the mercy of some organization had prepared him for service and was told he had "made good" and not only had provided daily bread for self and widowed mother, but had bought and paid for a home. Then came the Brown Funeral Parlor and Burial Association office. Next the jewelry store and school book shop of J. E. Brown, then that of the city post office, the Home Builders Supply Company, and the Red and White Grocery Store.

Crossing Main Street and walking west on the north side we find the McLain Hardware and Furniture Stores, the Sherman's General Clothing Store, the Clark Cafe, the office of Lawyer Joe Upton and that of the City Marshal's office. Then looking north we see the smoke of the Gloster Lumber Company, and further we see the Presbyterian Church. We failed to note the

(Continued on page 8)

BAPTISTS AND UNION

I wish to address an open letter to J. D. Franks. Not having a list of the pastors among Southern Baptists by me, I will suppose J. D. Franks to be one of our Baptist pastors.

I write regarding some statements in brother Frank's second article about the Oxford-Edinburgh conferences.

Under I, paragraph 2, he says: "The great controlling motive that gives urge and direction to this movement, if we rightly interpret it, is that Christ's body on earth, the church, should be healed of its scisms and dismemberment." That is a blanket, hazy statement. The trouble in these movements is the **great controlling motive**. It is not of the Holy Spirit and man is being made the agent.

In the next paragraph he says: "We Baptists must confess that we have made our contribution towards creating and perpetuating the unhappy divisions among the church; we should, therefore, assume our share of the responsibility in healing them." I am a student of what little written Baptist history we have, but I have not mastered it all. I request brother Franks to indicate where, when and how we Baptists have made the above referred to contribution. "... perpetuating unhappy divisions among the churches."

Under 3 he says: "This movement . . . in no way seeks to abridge their liberty" (of Southern Baptists). But is that true? If this, or these, movements are not tending to that I cannot sense the direction of this tide.

In this same paragraph he pays fine tribute to the prices paid for religious liberty.

The trouble with all these denominations, one great trouble, is that they are not as free as the Baptists; they are hampered by too much "overhead." What they need is to come to the New Testament freedom of the Baptists and then they will have all the religious freedom they are hunting for and need.

In the very nature of the case (our case) Baptists cannot be organically joined to anybody else. They would cease to be Baptists. You cannot organically connect two Baptist churches. That is often done but the result is one church, not two.

And as to working fraternally with others; on basic, worthwhile things, have not Baptists been in the front line here?

"Competency of the individual soul." You are on bed rock here; and it is just here where so many of these others are failing: they want to add so many things in order to help God out. But God can get along without these extras. As to the Quakers and "their deep spiritual appreciation and perception," this is sheer nonsense. No group has a monopoly on spiritual truth. And if they cannot see that baptism, yes, of the believers in water, is taught in the New Testament, I decline to admit that the Quakers are ahead of us dull Baptists in spiritual perception. I think many saved people have never been baptized but it is not because of any superior spiritual perception. They are getting beyond Christ, Peter, Paul, yes, even God himself, for he sent a man to baptize and that man had authority from heaven to do so. With all due appreciation and allowance for the supposed spiritual insight of the Quakers they may be fooling themselves by a lot of stubbornness against a heavenly ordered institution and be failing to obey the command of their Lord.

Under 6, "Our Young People." What a phrase to tamper with now. Are not we Baptists trying to do as much for our young people as any other religious group? And are not our Baptist young people as responsive to us as they are to any outside group?

As to dictator nations, it is exactly where overheadism is strongest that the need of a clear-cut individual, personal, direct relationship to God needs to be emphasized. It may bring blood shedding for the faith as it did in the first centuries of the "Christian era." Even now its claw is seen in Korea where the Presbyterian mission schools were closed rather than accept

Japanese requirements that amounted to a worship of the emperor.

It is said that George W. Truett and a well-informed Catholic priest were in conversation. The priest remarked that the world must go Catholic or Baptist, one or the other. Truett replied that it was not a question of one or the other; the world had to go Baptist. Selah!

Sincerely,

R. E. Pettigrew

Walnut, Miss., Route 2.

—BR—

BAPTIST YOUTH VIEWING THE WORLD

By Frank H. Leavell, Secretary
Youth Committee of Baptist World Alliance

Baptist youth are behaving becomingly. Such is the conviction of those who observe affectionately, and know intimately, that sector of Baptist youth who are of our best. Witness, in evidence thereof, those assembled at Zurich, Switzerland, last August for the second World Baptist Youth Conference. Of this meeting the Baptists of the world have not yet heard sufficiently, hence the justification for this article.

I. The Import

The conference was promoted by the Youth Committee of the Baptist World Alliance, the names of whom appear below. The fifteen members of this committee are elected quinquennially. It is successor to a similar committee set up at Stockholm in 1923; reconstituted at Toronto in 1928; and last re-organized at Berlin in 1934. This international committee is active perennially, promoting international correspondence by youth, conducting international tours, and it encourages and inspires similar national organizations and gatherings. Britain is securely organized; the youth of Scandinavia maintain a union, as do those of Germany, and Switzerland. There is organized activity in the Americas and in Australia, while some progress has been made in the Orient. Its efficiency has been proved. Its future is profoundly promising.

The names of the Youth Committee of the Baptist World Alliance follow: Dr. T. G. Dunning, chairman, Britain; Dr. Frank H. Leavell, secretary, U. S. A.; Rev. R. Farelly, France; Mr. Douglas Gow, Canada; Dr. W. H. Jernagin, U. S. A.; Rev. Edgar Kilimit, Estonia; Mrs. R. Klaupiks, Latvia; Dr. H. Prochazka, Czechoslovakia; Rev. W. C. Smalley, Canada; Rev. Luther W. Smith, U. S. A.; Rev. D. V. Stover, South America; Rev. J. Weenink, Holland.

II. The Impact

From twenty-seven different countries came fifteen hundred and more young Baptists; 432 from Great Britain; 200 from America; 120 from Germany; fifty-five from Sweden, and other countries in proportion. For four days they tarried in international, spiritual fellowship as rare as was the atmosphere of the Alps at the foot of which Zurich so placidly lies.

Around the world for five years prayers had been definitely focused upon this gathering. It was supported by prayer and promoted in prayer. The prayer features of the program were penetrating. From opening prayer to closing Hallelujah Chorus there was diversity in tongues, but unity in compassion. To quote Dr. Dunning: "If the concourse of our tongues sounds like babel, the concord of our hearts seems like Pentecost."

In the light of current complexities youth faced the perplexed world. Above other religions Christianity was declared supreme, and as a functioning faith it was proclaimed absolutely adequate. Christ, in the hearts of individuals, was crowned as Master and Lord. International acquaintances were made,—superb preparation for future world conquest. Inter-racial happiness was paramount. Christian world citizenship was envisioned. Spiritual horizons were pushed back. Youths were indoctrinated in those Christian principles by which Baptists are united in purpose, in love, and in service. The work of the Youth Committee was established and spiritually re-charged. The missionary program of Baptists the world around was undergirded by the affirmed, proclaimed loyalty of the rising generation.

Christ was met, was faced, and was embraced. "Christ Our Life," the key note of the Conference, is the title of a book giving the proceedings of the conference with verbatim reproductions of the speeches and the full report of the Findings Committee. Order from Baptist Church House, 4 Southhampton Row, London, W. C. 1. (Paper 1/6—Cloth 2/6), or from American Baptist book stores.

II. The Insight

Baptists the world around may find abiding satisfaction in this epochal meeting of which Dr. George W. Truett writes in retrospect: "As we think upon the Congress, our feeling steadily deepens that the Zurich meeting was one of the most worthwhile Baptist meetings that we have had in recent times." In equally superlative terms writes Dr. J. H. Rushbrooke: "The Zurich Congress was a unique demonstration of the keen interest of young people in the great Christian communion,—it was the largest world-gathering of Baptist youth yet assembled,—vows were registered whose fulfillment will powerfully affect the future of the Baptist enterprise in every continent of the earth."

Around the world today there is increasing emphasis upon ecumenicity. A weird network of organizations is clamoring for world-wide contacts, for world-wide hookups, and world-wide implementing of both major and minor activities. At Zurich the Baptists of the world realized that ideal. In the Youth Committee the Baptists of the world are leading in such ecumenical activity. In that modern concurrent ideology Baptists are ahead. At this Zurich meeting there was truly ecumenism.

Furthermore, at Zurich national religious ambitions were stimulated, international spiritual ideals were determined, and eternal purposes were registered. "MY MAXIMUM FOR MY MASTER" was flung forth to a thousand youths, and half as many youth leaders, as a world slogan for future Christian motivation. By many it was accepted. Already it is being utilized as a preventive for compromise in spiritual conquest.

At Zurich the work of the Baptist World Alliance, per se, was permanently undergirded. From among those youths will come intelligent and devoted supporters of its program of world missionary promotion. The waning generation views the future with abiding comfort so long as the rising generation emerges so charmingly, and behaves so becomingly, as did the youths at Zurich.

May this colossal occasion prove but prophetic of others which may be more colossal in the eyes of man, and more resplendent in the eyes of God. All honor to our youths. They are the trustees of posterity. They are the guardians of our international, as well as our national, destiny.

—BR—
REPORT OF THE FINDINGS COMMITTEE
Presented at the Morning Session, Wednesday,
August 11, 1937, and Unanimously Adopted

—O—
Your committee respectfully offers the following interpretations as the sentiments and opinions of the Conference:

Appreciation is expressed for the superlative hospitality of the good people of Zurich, the young people's organizations, the churches as a whole, the Baptists of the city, the municipal organizations, the hotels, the homes—to each and all go our abiding thanks.

The Conference expresses appreciation for the Baptist World Alliance and for the privilege of being a composite part thereof. For the presence here of the general secretary, Dr. Rushbrooke, as well as his sustained cooperation and helpfulness we are grateful. To have had in our midst the president of the Alliance, Dr. George W. Truett, and the charm of Mrs. Truett's presence, has been a benediction to the meeting for which we are all grateful.

The Conference recognizes in the leadership of Dr. T. G. Dunning, its chairman, one of its greatest assets. By and through his devotion, insight, vision, and generalship, the Congress has been guided to victories triumphant.

Your committee remembers especially the

speakers and interpreters and the choirs and musicians who have served inspiringly.

The Conference should pause to appreciate the real success and far reach of the Zurich Congress as a whole. The obvious growth and meaningful impact of the work of the Youth Committee since the 1931 meeting in Prague is most gratifying as well as prophetic. The larger representation, the comprehensive program, and the contemplation of world problems and situations have made the meeting truly international and interracial. Messengers have come from all parts of the globe for Christian fellowship, worship, and conference.

Attention has been directed to the status of Baptists, and of other Christians in Roumania. The Conference earnestly hopes that the government of Roumania will cancel the repressive measures recently announced, and that religious freedom in accordance with the constitution of the land may ere long become a reality. We pledge to our Baptist brethren of Roumania our Christian love and prayers.

From the addresses before the Conference, certain sentiments and opinions have been recurrently sounded. Your committee offers the following composite statements as the sentiment and digest thereof.

First. Again and again the Conference was called to the practice of a deep and true piety—the hiding of the life with Christ in God. But this was in no sense a call to an other-worldliness which would turn its back on the tragic need of men and merely cultivate its own soul.

Second. Members of the Conference have been exhorted repeatedly to re-dedicate the whole of their personality in "totalitarian" fashion to their Saviour, but to believe at the same time that Christianity is not merely a religion of human effort, but a religion of gift and grace.

Third. **Evangelism** both at home and abroad, inside the church and outside of it, has been demanded as the master passion of the Christian's attitude towards his fellows, but also and equally the transformation, growth and development of the convert into a true Christian citizen has been urged as of fundamental importance.

Fourth. There has been a characteristic Baptist emphasis on the individual and his worth in the eyes of God and upon freedom and liberty as essential to his highest development and fullest life. But the claims of the community have by no means been forgotten. The Christian is to rejoice in his relationship to his fellow Christians both within the Baptist denomination and outside of it, to attempt to realize Christian fellowship in the domestic sphere of the home, the economic sphere of business, the political sphere of the state, and with all mankind of whatever color, temperament or tongue.

Fifth. The Conference has been reminded that Christianity is a historic religion, and its members have looked back gratefully to the life of our Lord on earth. But it has been said with sorrow that there is nothing within the story of the church's past that ought not to be improved upon in the present and the future. What is needed is a church that will seek to give God in this century that perfect opportunity that nearly two thousand years ago he found in his Son.

Sixth. A striking, recurring note of the Conference has been to action. War, unemployment, poverty, bad housing, illiteracy and other evils have been emphatically denounced and Christian conscience and compassion enlisted against them in the hope, confidence and assurance that it is God's own glorious will that the wounds of this tortured world should be healed and its divisions ended. The Conference therefore has had presented to it a Christian philosophy of life, true to the revealed Word of God and practical in its application, the acceptance of which in all its fullness we urge upon the young Baptists of the entire world. In such service to Christ may they be both unified and glorified.

Frank H. Leavell, U. S. A.
Douglas Gow, Canada
W. D. Kassull, Germany

THE OXFORD CONFERENCE

President John R. Sampey

—o—

The World Conference on Christian Life and Work, which was held in Oxford, England, July 12-26, 1937, was in succession to a similar Conference in Stockholm, Sweden, in 1925. The Oxford Conference dealt with five main subjects, each of which was debated for about ten days in the section to which it was referred, the findings of the section being reported to the full Conference for discussion and adoption. The subjects considered by the five sections were Church and Community, Church and State, the Church and the Economic Order, the Church and Education, and the Universal Church and the World of Nations (with a sub-section dealing with Christianity and War).

Some of the churches and denominations which had participated in the first World Conference on Christian Life and Work, held in Stockholm in 1925, sent delegates to Oxford with carefully prepared reports on the various subjects to be discussed. The representatives of the Southern Baptist Convention had only two or three weeks for special preparation for the work of the Conference. I felt, however, that a long life of activity among Southern Baptists gave me some qualification to speak for them in an ecumenical conference. Being a Baptist by conviction, I resolved to bring to the attention of the representatives of other communions what Southern Baptists believe and practice.

I asked assignment as a member of the section on Church and State. I sat on the front row in the lecture hall, with Doctor William Adams Brown of New York on my left and Doctor Emil Bruner of Zurich on my right. Doctor Brown in a few well chosen words welcomed me to the Conference as a representative of Southern Baptists and I read to the section the brief address which was printed in most of our Southern Baptist newspapers last fall. Doctor Bruner two or three times asked for the loan of the Greek New Testament which I carried with me to all our sessions. One of the rare privileges of the Conference was the opportunity of meeting Christian leaders from all parts of the world. I took occasion to bring to the attention of the delegates from the established churches of Europe the significant part which American Baptists had played in setting up the American plan of separation of Church and State. Baptists everywhere are advocates of Religious Liberty. They believe that the State is charged with civic affairs and that Christ alone is Lord of the consciences of men.

Naturally I did not expect in a brief address to convert to Baptist views the representatives of the established churches but I hoped that they might be won to a more friendly attitude to the doctrine of "A Free Church in a Free State." I was gratified to find that our section was practically unanimous in advocating religious liberty for minorities in countries in which there is a State Church. The Bishop of Southwark made such a clear and ringing deliverance in favor of liberty for religious minorities that I was tempted to claim him as a Baptist.

The findings of each of the five sections of the Conference are published in the official report of the Conference. These were debated in the Plenary Conference and minor changes were then made under the guidance of a small editorial committee from the section. Conflicting views find expression in each report, but the ecumenical spirit was so strong that the reports were approved with hardly a dissenting vote. The delegates voted approval of what they liked and did not think it worth while to register opposition to statements with which they were not in agreement.

The central core of the pronouncements of the various sections was embodied in a brief "Mes-

sage from the Oxford Conference to the Christian Churches." There is so much of permanent value in this message that it deserves a wide circulation throughout Christendom. There are sentences which a Baptist would like to modify, but the message as a whole is worthy of careful and sympathetic study.

More than seven hundred delegates and messengers took part in the Oxford Conference. There were representatives from almost every church or denomination in the world. There was one notable exception. The Roman Catholic Church had no delegate at either Oxford or Edinburgh. The Orthodox (Greek Catholic) Church was well represented. From Germany there came only three delegates, a Methodist, a Baptist and an Old Catholic. The delegates from the State Church were not allowed by the Nazi government to leave Germany.

Worship was conducted in St. Mary's Church twice daily during the Conference, and on Sunday, July 25th, Holy Communion was observed with the Archbishop of Canterbury as the celebrant. A special dispensation gave permission to all baptized Christians attending the Conference to participate. As a rule only members of the Church of England are invited to Holy Communion. Our Southern Baptist group attended services elsewhere.

Many of us found it difficult to join with fervor in the printed prayers which were used in all the services of worship. Our liturgical brethren seem to feel safer in reading to God what they wish to say in prayer. One earnest extempore prayer bubbling up out of the heart of a devoted Christian would have felt like the kiss of a cool breeze on a sultry day. A liturgy guarantees dignity but it throttles spontaneity and unction. We shall probably be invited to use liturgical prayers in many churches where it has been the habit until now to talk to God with eyes closed. Eight months before the Oxford Conference we saw and heard in North China quite a different sort of praying. At a word from the leader of worship every person would begin to pray aloud to God. Several hundred voices would be lifted in prayer, each person asking God for what his individual heart desired. There was less of unity and dignity but far more of downright intercession.

The Southern Baptist Convention is primarily a voluntary organization for the enlistment of our people in the spread of Christianity. In the forefront of the objectives of the Convention is Missions at home and abroad. Christian Education and Christian Beneficence have place in our program to the extent that they promote the extension of Christianity in the world.

There is no such entity as the Southern Baptist Church. Within the borders of the Convention there are more than twenty thousand Baptist churches, each of which is free to cooperate with the Convention in its work or to withhold cooperation if the Convention should depart from the teaching of our Lord and his apostles.

The four persons representing the Southern Baptist Convention were agreed that it was well worth while that the convictions of Southern Baptists found expression in the Oxford Conference. They felt even greater satisfaction at the close of the Edinburgh Conference that the faith of the Gospel as Southern Baptists understand it had been brought to the attention of hundreds of the leaders of the churches of Christendom.

A later article will give fuller information of our experiences at the World Conference on Faith and Order in Edinburgh.

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NOTE:—A copy of "The Message and Decisions of Oxford on Church, Community and State" may be had from the Universal Christian Council, 297 Fourth Avenue, New York. The cost of a single copy is twenty-five cents postpaid.

—BR—

J. B. Middlebrook, Britain
P. Rasmussen, Denmark
T. Swedberg, Sweden
B. Udvarnoki, Hungary

The church at Leland will hold its evangelistic meeting April 17-27. Pastor Westmoreland will be assisted by his brother E. W. Westmoreland of Exchange Ave. Church in Oklahoma City.

State W. M. U. Convention—New Albany, April 5-7



MRS. W. J. COX
Speaker at Our W.M.U. Convention

Send Your Name to Mrs. E. E. Caldwell, New Albany, for Entertainment.

"Glory to God in the highest" is the theme that will run through the entire program of our convention. The watchword of our Golden Jubilee year is "Give unto the Lord the glory due unto His name: bring an offering and come into His courts."

It is our desire to glorify Him through our entire program. We are not only observing the Golden Jubilee year of our W. M. U. of the South but we are celebrating the sixtieth anniversary of our Mississippi W. M. U.

We are having a number of interesting speakers on our program. Among them are Dr. J. W. Beagle, Mrs. W. J. Cox, and Miss Juanita Byrd. We are also featuring our Chinese work in Mississippi.

Our regular program at New Albany will close Thursday noon but we will go to Blue Mountain College for a program from 2:00 to 3:00 o'clock, Mrs. W. J. Cox speaking on that program. Just following this program the College Y. W. A. will be hostess to a Golden Jubilee tea on the campus. This will last one hour also.

When you leave home, plan to stay through the entire program.

NEW ALBANY WILL BE HOST TO STATE W. M. U. CONVENTION

The Baptist Woman's Missionary Union will hold its annual convention in New Albany April 5-7. Here the G. M. & N. Railroad goes north and south, and has the only streamlined train in the South—The Rebel.

The Frisco Railroad goes east and west affording modern accommodation.

New Albany has a population of four thousand people. It has four modern brick churches. The Baptists have a membership of seven hundred and Rev. J. P. Kirkland is pastor. Rev. N. J. Golding is pastor of the Methodist Church and Rev. A. J. Ranson is pastor of the Presbyterian Church.

New Albany has a new modern high school building, a new post office building and a modern city hall, which were completed in 1937. With paved streets, a new city park and recreation center New Albany is indeed proud of its improvements.

We will feel honored to have the Golden Jubilee Convention meet with us and extend a cordial welcome to all that can attend.

Sincerely,
Mrs. John R. Heath, Publicity Chairman.

A CALL FOR STEWARDSHIP WORK

Convention time is drawing near. It is checking up time on servants and their service—in other words Stewardship. Only the Master knows your heart motives and your faithfulness. Most of your work cannot be viewed by the eye, but some of it can—and we are anxious to have a beautiful display of that which we have done, that all might be inspired by it. Won't you please bring or send your scrapbook, posters and playlets to the State Convention.

This is a holy year. A year set apart to glorify God, and draw near unto Him. Deep spirituality should be the result. This is a year to magnify stewardship. Let us not fail in the glorious opportunity that is ours.

Mrs. Galla Paxton,
Stewardship Chairman.

—o—

Sidon, Miss., March 7, 1938.

Dear Miss Robinson:

Even though I am late in reporting I am most pleased and hope you will be with the work in Leflore County last month. Greenwood entertained the county Y. W. A. for the focus week with a beautiful banquet which I am sure Mrs. Hayes has reported. We in Sidon gave a mother and daughter banquet for our local focus. I am sending a place card to give an idea as to the decorations. At both banquets an interesting program was given. At the one here a mother in response to a toast to mothers gave a toast to the girls using this bit of original verse: God made a world of priceless gems, Rubies, diamonds, emeralds and pearls, But the richest gift He ever made He gave to us—our girls.

To me the greatest result of this meeting made this mother, who had not taken an interest in us before, take an active part in all the work now.

Thanks very much for the suggested programs, however we have had our G. A. rally. I intend to use this program in their focus week. Our rally was held at Sidon the last Sunday in February with 69 people present, 50 of them being girls. The girls had charge of the program.

G. A. Song.

Devotional, Isa. 60:1-8—Sidon.

Pantomime of the Song—Greenwood.

Road to a Radiant Life—Sidon.

Solo: Living for Jesus—Ednetta Scott, Sidon.

Star Ideals—with poster—Morgan City.

World Comrade—with poster—Itta Bena (the little girl told a splendid story from the magazine, then urged all to subscribe).

Golden Jubilee—Money.

Mission Study—Mrs. Hayes.

Closed with locked arms singing "Bless Be The Tie"—Watchword.

Social, refreshments, every little girl meets every other girl.

The reason we had this rally at this time, Mrs. Sledge and I felt that just before the week of prayer would be a very good time to have it and keep all our rallies from running together. As a result of the success of this rally Mrs. Hayes and Mrs. Henry Kennedy promised to organize an Intermediate Auxiliary. Also we have four Y. W. A.'s where we had only two.

Money is to have the R. A. rally in June just before camp with Rev. Sledge in charge, Greenwood the Y. W. A. in the summer months, with Miss Miriam Daffin in charge.

Lovingly,

Willie Dee (Mrs. O. O.) Smith.

—o—

Dear Miss Robinson:

We thought you might like to know how we observed Y. W. A. Focus Week. We had a full week and feel that much good will result from it. On Sunday morning, February 6, the Y. W. A. members, counselor and young people's director occupied the choir and our pastor preached

an inspiring sermon especially to young women on the subject "Our Young Women as Cornerstones Polished After the Similitude of a Palace."

On Monday night we met in a home and studied the first three chapters of "Fruits of the Year" led by the counselor, with Intermediate G. A. as guests. On Tuesday night we met at the church to rehearse the pageant "One Woman's Vision," which was given at the prayer meeting hour on Wednesday night, before a large and appreciative audience. Intermediate G. A.'s assisted in the pageant. On Thursday night we met in another home and finished "Fruits of the Years."

On Friday night the Young People's director, Mrs. G. P. Connell, and the Intermediate G. A. entertained the Y. W. A. with a banquet and birthday party, the Y. W. A. being one year old that week. Two large round tables were decorated in the Y. W. A. and G. A. colors, G. A.'s seated at one and Y. W. A.'s at the other. The Y. W. A. counselor cut the cake, which was served with the refreshments carrying out the white and green colors. An offering was taken and presented to the Y. W. A. to go on their Golden Jubilee pledge.

On a small table our director had arranged a beautiful scene—the world girded with a golden chain and surrounded by women and young people with trumpets proclaiming the Golden Jubilee year. She explained the plans and goals for the year and our own goal in a very interesting way.

Our pastor, Rev. J. L. Boyd, led the prayer that brought to a close a week-long to be remembered by all who had a part.

Mrs. J. L. Boyd,
Y. W. A. Counselor,
Forty-first Ave. Baptist Church.

—BR—

WHAT IS GLOSTER OR WHAT GLOSTER IS

—o—

(Continued from page 5)

Shady Rest Filling Station and that of the Baptist Church on Main Street.

On the corner before us we find the City Drug Store, while to its rear is the Pendleton Fix Shop, and dental office of Dr. S. Reynolds. The next signs before us read "Laird's Barber Shop," the City Cash Store (P. V. McPherson, prop.), the Planters Merchantile Company, Graye Moore's Beauty Parlor, Dr. H. Smith, dentist, the Southern Bell Telephone and Telegraph office, the Bickham Cafe, office of Dr. V. A. Lea, Webb's Pharmacy, Amite County Bank, L. Adams Fire Insurance, J. T. Lowrey and F. A. Anderson, Jr., attorneys-at-law, Seidenspinner's Barber Shop, Day's Cafe and lastly the Korman Motor Company.

Concluding, now reader if you believe in "Signs," you may draw your own picture of that which Gloster is.

—BR—

FROM THE HOLY LAND

—o—

(Continued from page 3)

perative it is that we evangelize here that these whose houses stand on sand may find the Firm Foundation for their spiritual edifices and take as their chief corner-stone the Stone which the builders (their fathers) rejected.

Sincerely yours,
Sarah and Leo Eddleman.

Tel-Aviv.

—BR—

FIVE THOUSAND CLUB MEMBERS

Let's Make March Catch-Up Month

Have you paid your pledge for the first three months of 1938? Bring your offering to church Sunday. The quarterly report will appear in the Baptist Record the first of April. Do your part toward making your church 100%.

—H. T. McLaurin

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor
A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in
advance.

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

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more Ave., Asheville, N. C.; J. W. Ligon,
729 Park Drive, N. E., Atlanta, Ga.

Strong Hope church, Copiah Coun-
ty, T. W. Green pastor, had a Bible
conference last week.

Geo. C. Stebbins at Catskill, N.
Y., is still busy writing hymns at
the age of 92. He has written 1,500
hymns.

Pastor E. I. Farr had the best
attendance at Stringer on last Sun-
day of any in his ministry. Things
are improving constantly.

The church at Leland will hold
its evangelistic meeting April 17-
27. Pastor Westmoreland will be
assisted by his brother E. W. West-
moreland of Exchange Ave. Church
in Oklahoma City.

A letter from Prof. Thos. F.
Richardson of New Haven, Conn.,
is much appreciated. He commends
the Record for its fight against the
liquor business. They need his kind
in that state and everywhere.

Pastor C. C. Jones had brother J.
S. Farmer of the Sunday School de-
partment with him in a study course
at Mendenhall last week from Mon-
day to Friday. The book studied
was "When Teachers Teach." The
attendance ran from 25 to 32.

The annual budget of First
Church, Columbus, is \$20,000. The
church is expecting Mr. Lawson H.
Cook, associate secretary of the
Southern Baptist Brotherhood, to
conduct an institute with them on
April 29.

Rev. J. R. Eubanks goes from
Tylertown to Greenville where he
will do mission work. Each Sunday
afternoon he preaches at two mis-
sion Sunday schools conducted by
Deacon J. D. Davis. It is expected
that a church will soon be organized.

The church at Crystal Springs has
bought a public address system, by
means of which the pastor, Rev. A.
B. Pierce, may preach in the open
air. In Crystal Springs at certain
times of the year the streets are
full of people, for there is hardly
a busier town anywhere.

"I do not know who the Man of
sin is: it seems to me that Hitler
and Mussolini and the Emperor of
Japan are all running a pretty close
race for that job! But I do know
that when our Lord comes the sec-
ond time, He will come in glory
and great power. All the earth
shall be under His righteous rule."

—J. R. Sampey.

Two additions to the church at
Newton March 13, one by baptism.

Large congregations and addi-
tions to the church at Clarksdale
are greatly encouraging the pas-
tor and members of the First
Church.

Tacoma Park Seventh Day Adven-
tist Church in Washington City with
555 members gave for all causes
last year \$136.98 per member. There
is said to be no wealth in the church
and the pastor's salary is small, but
the members give one-tenth of their
incomes to the Lord.

The Northern Baptist Convention
meets this year in Milwaukee. The
Scripture theme is, "As the Father
hath sent me, so send I you." Dr.
J. W. Brouger is chairman of the
program committee, and he says it
is to be a great missionary conven-
tion, beginning May 26, ending the
31st with an evangelistic confer-
ence. The sermon will be preached
by Chas. F. Banning of Columbus,
Ohio.

You will read with much profit
the article by Dr. L. R. Scarborough
in this issue on Revivals. God speed
the day of a world-wide awakening.
We know of no better way a group
of Christians in convention, confer-
ence, association or church can spend
the time than in praying on their
knees for a great revival. And may
it begin with us preachers. Southern
Baptists are fortunate in having at
the head of their theological schools
men like Drs. Scarborough, Hamil-
ton and Sampey. They've got re-
ligion and the schools are sending
out men who are flaming evangelists.
Let's keep them in our prayers,
and let's see that these schools are
adequately endowed and equipped.

Pastor J. W. Burnett has a pro-
gram of work in his churches, and
is doing a good service in enlisting
his members in the Lord's service.
We found this out last week when
in response to his invitation, we were
with him in a course of Bible study
at Madden and at Zion church in
Leake County. At the former we
spoke to the people for four days
on some of the distinctive Baptist
doctrines, and at the latter on the
Second Epistle of Peter. It was crop
planting time and our congrega-
tions were not large, but they were
genuinely appreciative and interest-
ed. At Madden they have gotten in-
to their new brick church building
and have great reason to be happy.
It is elegant in appearance, and
lighted by electricity from the REA
as many of the homes are. There is
adjoining the church a vocational
high school with 400 children and
14 teachers, headed by Prof. Rich-
ardson an alumnus of Mississippi
College. It is a great institution. Dr.
D. M. Nelson, president of Missis-
sippi College, will deliver the com-
mencement address. The church vot-
ed Sunday to send the Baptist Rec-
ord to every family. They will have
Pastor Holland of Canton with them
in a meeting, and will also have a
Daily Vacation Bible school. At Zion
they have an immense building and
they say that during the revival
meeting they have a house full and
yard full. We were in a number of
hospitable homes, including the pas-
tor's. And we were invited to come
back for other services—and to go
afishing.

The Hazlehurst church has wel-
comed 19 new members since Jan.
1.

Now that we have the Literary
Digest, The Religious Digest, The
Catholic Digest, etc., a writer in
the Alabama Baptist suggests that
we have a Baptist Digest.

Dr. W. L. Poteat, for many years
president of Wake Forest College in
North Carolina, passed away on
March 13. He was eighty-one years
of age and for most of his life had
been identified with the college.
North Carolina Baptists believed in
his piety and purity of purpose as
well as his ability, in spite of the
fact that many of them differed
with his theological views. He was
a great humanitarian and advocate
of righteousness. He was not a
preacher, but was often called on
for religious addresses. He was at
the time of his death President
Emeritus.

Someone has given this defini-
tion of a budget: "Telling your
money where to go instead of won-
dering where it went."—Hazlehurst
Messenger.

There are about 1,500,000 girls
and young women engaged in sell-
ing liquor or used to increase its
sale in this country. The man who
voted for repeal or advocated it
would better have had a millstone
hanged about his neck and drowned
in the ocean.

The report has come to us of the
death of Rev. J. D. Fulton. He has
for many years been one of the best
beloved preachers in Mississippi.
His field of labor has been largely
with country churches in Winston
County, where his leadership was
gladly recognized. His ripe Chris-
tian character, his genuine piety,
his uncommon wisdom made him a
man and preacher much sought af-
ter and highly esteemed.

HI, BILL—
YOU'RE CERTAINLY
LOOKING FINE
AND FIT.

WHY NOT?
MOTHER GIVES ME
MRS. WINSLOW'S SYRUP
WHEN I FEEL GRUMPY.

It's no wonder that Bill feels so good — for Mrs. Winslow's
Syrup is a grand old remedy that has been easing little ones
of constipation, gas, acidity and colic for over 100 years.
Prepared exclusively for children, its mild and easy action
is just right for delicate systems. That's why mothers every-
where depend on Mrs. Winslow's Syrup. They know it's
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MRS. WINSLOW'S SYRUP

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—To MODERN
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RICH IN
VITAMIN H

The New Formula
As Essential To Home Happiness As
The Other Vitamins Are To Health



• Happy Homer, the
Happiness Specialist,
can point the way to
a new freedom. Mod-
ernize your home
now. It's time for
better living.

SEE YOUR
APPLIANCE
DEALER
HE HAS
HAPPINESS
FOR SALE

Sunday School Lesson

Prepared by
L. B. CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

Lesson for Sunday, March 27, 1938
JESUS REBUKES MERE FORMAL RELIGION

Bible Text: Mark 7:1-13

In the sixth chapter of Mark we are told of the gathering of the disciples of Jesus to Him; in this chapter we are told of the gathering of His enemies to Him. The one came to criticize, to find fault, to entrap Him: the other came to report to Him their success in the prosecution of the mission upon which He had sent them. We do not know how far these disciples of Jesus had ranged afield, but they had in all likelihood gone a considerable distance. They came to Jesus out of love for Him and to express their joy to Him and in Him. His enemies came from a distance even greater than that which His friends had traversed. They came determined to find some ground upon which to criticize Him. They came actuated by the motive of hatred. Going a long way to see Jesus may be a very commendable or a very contemptible action, according as the object of the going be to do Him honor or to do Him harm.

These enemies of Jesus were very religious people, but their religion consisted in the doing of a lot of things not wrong in themselves, but wrong only as they pretended to be the expression of an inward state of heart which those who performed them did not experience. To do a religious thing is not wrong, if it is done as an expression of a religious life. But to do a good thing in order to get the praise of men, when the heart is not good, is to meet the condemnation of the Lord. On the other hand, one may fail or refuse to do that which is regarded as a religious action under circumstances which will merit and meet the approval of the Lord. So the three friends of Daniel refused to perform a prescribed religious action, and God preserved them in the midst of the fiery furnace. Christians without number refused during the days of the Roman persecution to do what their Roman rulers regarded as a religious duty, and they were killed by the Romans of that day, though they have been regarded as happy by the Christians of every age, and century since.

Let us look at this passage in which Jesus meets the criticisms of those who clamor for formality even without reality, for the false instead of the true.

I. The Less Reality the Greater the Tendency to Formality in Religion.

That is true everywhere. And that is true today as in all days. See a people whose religious life is spiritless, dry, unreal, dead, and you will see a people who have expended a great deal of attention up-

on religious forms. Now, I believe in the outward when it expresses the inward. I am not forgetting that our God is a God of order. "God is not a God of confusion." (I Cor. 14:33. Rotherham.) I have attended so-called religious services where there was no semblance of order, and I have both heard of and heard religious, or so-called, religious services which might be accurately described by no other word so well as "disorder." The informality, the lack of order, the absence of all semblance of sane arrangement simply amounted to chaos. But the other extreme is the frozen formality which expends itself in the performance of a ritual as soulless and lifeless as an ice cave. And the greater this stated and drilled and exacting formality the less is likely to be the reality behind it and beneath.

These critics of the Lord from Jerusalem were the champions of form. They were scandalized by anything which violated their precious forms of religious observance. They came to pick a fault in Jesus, and they made the lack of the observance of a form the occasion of their criticism.

II. The Form Which the Disciples Violated.

This was the form of ceremonial purification. I can but suppose that the disciples of our Lord did not habitually eat with dirty hands. It seems to me that those disciples were gentlemen, in school now to the Prince of all gentlemen. The disciples were fishermen, and from this very circumstance, I should think them the more likely to be of cleanly person. But the occasion which gave rise to the criticism of the Pharisees was very likely, I think, arranged by the disciples as a sort of test case for the confusion of the Pharisees. I say the disciples may have eaten without washing their hands just to provoke this criticism from the Pharisees. I doubt if the hands of the disciples were dirty, but they did not bathe them just before eating, and their reason for not doing so was that these carping critics might see that the disciples cared not a whit for some of the pet Pharisaic forms. Oh! You don't think so? I think it would be very easy for me to find a case of a Baptist preacher of this day who has done things just to show an independence of a useless and senseless religious form, and I see no reason to suppose that the Baptist preachers of the first years of our Lord's stay here should not have been just as human as some of their successors.

The occasion here was a neglect upon the part of the disciples of the ceremonial cleansing so dear to the hearts of the Pharisees. Why, if one of them but suffered the mishap of allowing his clothes to touch those of one of the multitude in the market place, both he and his clothes must be dipped in the water in order to be considered clean. He might wash himself all over, nay, dip himself head and ears, but if even the tip of one little finger was not submerged, he was held to be unclean. So there were numberless ways in which the couches and pillows and rugs in the

houses of the Pharisees might become defiled, and in each case the article must be completely dipped in the water, and if only the hand of the dipper clutched the article as it went under, the article was adjudged unclean, as maybe the spot which the hand had held might not have been covered by water of purification. And this was the cleansing which the Pharisees declared the disciples had neglected.

III. The Master's Defense of His Disciples.

Our Lord in this instance invoked the principle that the best defense is a vigorous attack. He went after those Pharisees in a very decided manner.

(a) By a designation.

"You hypocrites." Now, there was nothing wrong with profession of hypocrisy. The word "hypocrite" is just the word which named the actor in a Greek theatre. A poor beggar of an actor might put on royal robes and play the king, and there was nothing wrong in that. He was playing a part and everybody knew it. But our Lord took that word and filled it with another meaning. It came in His lips to mean the man who acted a part in religion, a man who pretended to be religiously what he was not. Specifically it came to mean a man who pretended to be religious when at heart he was not. As far as I know, this was the only class of men to whom our Lord ever spoke in unsparingly harsh and bitter tones. He seems to have had little, if any, patience with a man who pretended a religious feeling which was not real, a religious service

which did not spring from the heart.

(b) By the quotation of a pertinent prophecy.

"Well prophesied Isaiah concerning you

"This people, with the lips, are honoring me,

But their heart afar is holding off from me."

Our Lord invoked this prophecy against the Pharisees, and, I make no doubt they were thunderstruck at His quotation of it, and angered by His application of it to them. They would sing of the worthiness of their God, while they were thinking of their own worthiness. They would stand and pray where men could hear, so that men would say, "That brother is certainly gifted in prayer. He led in our synagogue last Sabbath, and no congregation in that house has ever been prayed to before as he prayed to them."

(c) By declaring their acting useless in the sight of God.

"To no purpose, however, are

(Continued on page 15)

FIFTEEN YEARS IN ONE FAMILY

No better recommend for the diuretic virtue of this 50 year old remedy could be asked than this. "Your remedies have been used in our family for about 15 years. We are never without a bottle of Warner's Compound in our home. It is a wonderful medicine. (Name on request.) When back ache, muscle or joint pains, headache, dizziness, neuritis or other rheumatic symptoms cause misery—when red, stinging urine makes you get up too often nights—you may need that grand diuretic

WARNER'S COMPOUND

Ask druggist.
Warner's Safe Remedies Co., Rochester, N.Y.

SEE MORE-PAY LESS

WHEN YOU TRAVEL TRI-STATE COACHES

1/3 COST DRIVING YOUR CAR

TWELVE TIMES SAFER

Enjoy spring travel at its best. Relax in comfortable, individual reclining chairs and view the everchanging scenery from wide, observation type windows.

More money to spend for additional pleasures when you travel by bus and save 2/3 cost as compared to driving your own car. Buy round trip tickets and save even more. Liberal stop-over privileges.

SEE OUR LOCAL AGENT

TRI-STATE COACHES



We are v
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REV.
Approved

MRS. D.
Approv

MR. H.
Approved

Sunday School Dept.

We are very happy to present to Mississippi Baptists this week the Approved Workers for the Young People's, Adult, and Extension departments. These fine workers will seek in every way possible to promote the work of these three great departments. We bespeak for them the hearty cooperation and loyal support of our people as they strive to serve. They are capable, consecrated, and useful; loyal to every cause that Baptists foster.



REV. W. L. DAY, Collins
Approved State Young People's
Worker



MRS. D. A. McCALL, Philadelphia
Approved State Adult Worker



MR. H. L. RHODES, Ackerman
Approved State Extension Worker

THE REV. ELISHA GARDNER The Ideal Rural Pastor and Preacher F. B. Bookter

Most any Baptist of Southwest Mississippi ten years ago, or three months ago, would have said that Dr. J. W. Mayfield was the greatest town or city preacher, and that Reverend Elisha Gardner was the greatest rural pastor and preacher of southwest Mississippi. Now, both have passed. These giants have moved among us and passed on to greater things.

Brother Gardner was called to the rural pastorate. He never sought the town or city church, and refused to heed the votes of larger churches in order to follow the rural work.

There are those who sought in vain to have brother Gardner write his life while he lived. What a blessing if those who come after could read the life of the man who had, more than any other, to do with the religious life of Amite County and southwest Mississippi! His humility would not permit such a writing.

IDEAL IN HIS YOUTH. There was nothing extraordinary about the youth of this great and good man. He grew as the normal country boy. His was a life of hard work and few privileges. Brother Gardner was just a quiet, well-behaved youth. His home is yet standing, and is within one mile of the Mars Hill Baptist Church, the church he joined as a youth.

At the age of eighteen brother Gardner joined the above named church in Amite County. Once he turned in repentance to Christ, he never looked back. At the age of twenty-three he accepted the call and challenge to preach the Gospel, and was ordained by the church in which he was baptized.

IDEAL IN SERVICE FOR HIS MASTER. Someone said of Philips Brooks, "Yesterday at noon Philips Brooks walked down newspaper row. Although the sun was hidden, the skies were overcast, and the pavement wet with rain, sunshine filled the offices as Philips Brooks passed." How true such could be said of brother Gardner as he went in and out among his people. If he suffered, he suffered alone with God; he lived to scatter rays of sunshine by his ministry.

To those close to him, brother Gardner "preached as Jesus talked." No extra passion in his preaching, but volumes of love, truth, tenderness and Gospel were the weekly menu of his listeners. His simplicity was so attractive until the children would speak often to him their appreciation of his ministry of words. His prayer was "Lord, let me preach just a simple message so thy people may be able to understand and live by what I say."

Brother Gardner was so gracious in his true humility. His conception of the greatness and majesty of God made him bow low in humility before his Master.

What a noble ministry was his in his home county of Amite. Bro. Gardner served almost every Baptist church in Amite County during the forty-seven years of his ministry. The history of the Baptist life of this county is much the his-

tory of this man. He ventured out of his county only on about two occasions to serve churches, and then for a very brief time. Brother Gardner died as pastor of the church he first united with, having served this one church sixteen years. His longest pastorate was twenty-seven years as pastor of the old Providence church of Amite County, now inactive.

An investigation will reveal that brother Gardner carried the most up-to-date methods and efficiency to his churches. His rural churches were far in advance of the average rural church.

IDEAL IN HIS MATURE AGE. Brother Gardner was exceedingly honest in his obligations. He made no debts; cash was his motto. He saved for a day of retirement a nominal sum—a sum he never used. His plan was to be active, if possible, to the last, if not, then be able to retire on his own.

How the young ministers appreciated him! He saw young ministers rise to choice places, and his only words were of encouragement. He remained sweet and sympathetic in his dealings with those who sat at his feet to learn how to take up when he left off.

His was a life of adaptation. Of the forty-seven years in the ministry, brother Gardner spent the greater part of horse-back or in the buggy. Just the last twenty years saw him with an automobile. He was at home on a horse, or in a new car. He used the vehicle best suited to his work. "He became all things to all men."

Did a minister ever live who had less criticism? The writer never heard, directly or indirectly, any one speak but the highest praise of this sainted man. Criticism of ministers stopped when it reached his door.

IDEAL IN DEATH. What a benediction the beauty of his passing

from this world to the arms of his Savior!

A premonition of death caused him to write across the face of his last sermon the words, "Last Sermon." Brother Gardner was informed by higher powers that the time of departure was at hand, and he responded, "I am ready." He passed in peace, at the ripe age of seventy, into the waiting arms of Jesus. At last he reached his goal!

—BR—

"I received a letter from a youth the other day about to graduate from a theological seminary. He asked me to help him get a church. I sensed what he wanted: a good salary, an automobile, a church secretary to deal with his letters and a really good time for some years to come at least. I replied that although I had been in the ministry for nearly 40 years, I was not seriously thinking of learning tentmaking. I reminded him of what Jesus had offered those who wanted to serve him; a living gospel, a multitude of hungry folk in the big and little streets, and a CROSS."—Dr. Harris E. Kirk at the Southern Baptist Seminary Conference.

—BR—

"We have a God in the Old Testament who is capable of doing anything."—Dr. John R. Sampey.



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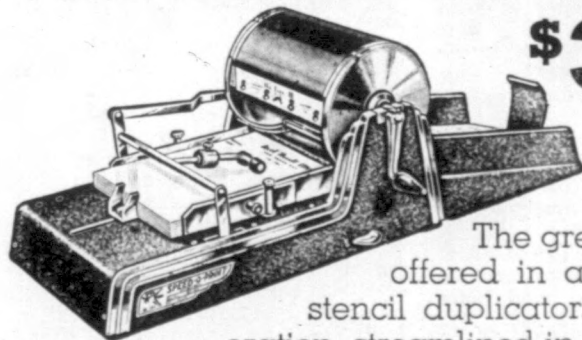
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JACKSON, MISS.

The Children's Circle

MRS. FRANCES LIPSEY STEELE

[Send all communications to Mrs. Frances Lipsey Steele, Magee, Miss.]

My dear children:

I have had the pleasantest time on a little jaunt through the country today, stopping at one small town after another. The farmers are at work in real earnest. In one large field, I saw a young boy not more than twelve years old, wearing a man's hat, guiding a plow pulled by a big mule. I was about to feel sorry for him when I was told he was having the time of his life. He did look mighty proud working at his real man's job and not a bit as if he cared for anyone's sympathy. We crossed a number of creeks that looked as if they might have fish in them, and although we actually saw no one fishing, we heard some good fish stories and we passed several carrying fishing poles and we could pretty well guess where they were going. We went rather close to a mine where a company is digging some very white, slick, clay-looking stuff out of the ground and sending it away to be used in making powder—face and talcum powder, not gun. We picked up a lump and examined it but I did not feel at all tempted to rub any of it on my face, even if it was shiney.

We had lunch under some tall pine trees, and to tell you the truth, the ride and the air and the sunshine gave me such an appetite that I could hardly wait until twelve o'clock to eat.

We stopped here and there long enough to play ball with a tiny girl, watch a squirrel with a little boy, and hear a man who was quite wet tell about an accident that had just happened to his prized white-faced yearling. It was pushed into a deep pond by another yearling and before he and some negro men could get it out, it was drowned. You might have been interested to see an old gentleman bring home some white oak strips and then watch him sit down on the front porch with his wife and weave a new bottom for the big porch rocker. His strips were quite smooth and even and all of the same width. He worked with painstaking care weaving the pieces in and out, but I am sure when he has finished and looks at his strong neat job that he will feel well paid for his trouble.

Barefoot boys playing marbles, men clearing up new ground, girls and women wearing bright colored, wide brim sun hats, birds darting down to pick up a piece of straw or string to go in their new homes, hills and hollows full of snowy dogwood, wild pink honeysuckle, fragrant crabapple and feathery haw against the tender shades of green, were proof positive not that spring is coming but that spring is here.

Home again facing a glorious sunset, past human description, made it, if not the end of a perfect day, at least the close of a very pleasant one.

Our letters this week include a cordial message from Mary Adelyn Milam with a generous contribution to the Mrs. Julia T. Lipsey memorial and dues from Jeannie Lipsey Club No. 9. We hadn't heard from Mary Adelyn for some time and we have been missing this good little friend.

We appreciate this greeting from three girls at our Baptist Orphan-

age: Maxine Vaughn, Melba Dickson and Helen Blackwell. We hope to hear from them again and have them tell us something of their work and play. We are all very interested in our boys and girls at the Orphanage. I imagine they are very happy over the building program that is under way now.

A letter from an A pupil from Carthage, Ellen Nazary, encloses a birthday offering. She says she is nine years old, so it seems she is sending a penny for every year and one to grow on. We thank her for her gift and hope she shall have many happy returns of the day.

A friend who signs herself "A Sardis Baptist" asks us to accept her offering of five dollars to be divided between the Mrs. Julia T. Lipsey memorial and the orphanage fund. A request like that is easy to grant. We accept with great pleasure and gratitude, don't we, circle members?

With love,
Mrs. Frances Lipsey Steele

BIBLE STUDY

Prov. 3:5, 6. Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.

When Hezekiah was king of Judah, Sennacherib, the king of Assyria, came up against Judah to conquer it. He took several of the fortified cities and then sent three of his leaders with an army to Jerusalem. These messengers demanded that Jerusalem surrender to Assyria and pay silver and gold to Sennacherib and become his servants. They were very insulting, refusing to speak quietly with the leaders but shouting in the Jew's language so that they might be heard by all the men on the walls of the city. They scoffed at the idea of God's saving the city and compared God to the heathen idols who had been unable to save the other cities they had seized.

The listeners made no reply but went and told their king Hezekiah what threats had been made. Hezekiah went into mourning and went to the temple to pray. He also sent messengers to Isaiah, the prophet, asking him to pray for Judah. Isaiah returned word that the Lord said: "Do not fear the king of Assyria nor what he shall say, for I shall cause punishment to come upon him and he shall return to his own land and there shall he be killed by the sword."

Having received God's words of encouragement, Isaiah refused to surrender the city. When Hezekiah's answer was taken to the king of Assyria, he wrote a letter to Hezekiah repeating the threats and telling him how useless it was to trust in his God.

When Hezekiah read this letter he was greatly troubled. He took the letter to the house of God and spread it out before the Lord and prayed "O Lord, our God, save us, we pray, out of the hands of Sennacherib that all the world may know that you and you alone, are God."

The Lord heard Hezekiah's prayer and sent assurance to him by Isaiah the prophet that the king of Assyria should not come into the city, nor build forts against it, nor even shoot an arrow there, that he should return the way by which he came, for God himself would defend the city.

That night God sent a destroying angel into the Assyrian camp and killed one hundred and eighty-five of the Assyrians. Sennacherib returned to Ninevah, his capitol. While he was worshipping there in the house of his idol, two of his sons killed him with the sword.

God delivered Hezekiah because

he put his trust in Him and leaned upon Him for direction and guidance.

Leland, Miss.,
March 14, 1938.

Dear Mrs. Steele:

We are so glad to have you as the new leader for the Children's Circle. We were grieved to give up Mrs. Lipsey but are happy to have you take her place.

I am sending \$5.00 for Mrs. Julia Toy Lipsey's memorial from Jeannie Lipsey Club No. 9. For the dues for February through June 1938, from Jeannie Lipsey Club No. 9 I am enclosing \$3.50.

I enjoy your Bible stories and letters very much.

Love,
Mary Adelyn Milam

Thank you, Mary Adelyn, for your greeting, your words of appreciation and your liberal offering. We are so glad to hear from you again. You didn't mention Charlotte Dickey or your auntie. How are they?—F. L. S.

Baptist Orphanage,
Jackson, Miss.,
March 15, 1938.

Dear Mrs. Steele:

We are writing you to tell you how much we enjoyed your stories in the Baptist Record. They were very good stories. We are girls, ages ten, eleven, and thirteen. We hope we can meet you soon.

Your friends,
Maxine Vaughn (10)
Melba Dickson (11)
Helen Blackwell (13)

We are so glad you like the page, girls. You must write often, for it is the letters from the members of the Children's Circle that make it really worth while.—F. L. S.

Carthage, Miss.,
March 17, 1938.
Midway Baptist Church.

Dear Mrs. Steele:

I am going to school every day. I am in the second grade and I am nine years old today. I am sending ten cents for my birthday offering. This is the first time I have ever written. I like to go to school and my teacher's name is Miss Daughdrill. I have made all A's ever since school started.

Your friend,
Ellen Nazary

Ellen, we thank you for remembering the causes of the Children's Circle on your birthday. When you were happy you wanted to make someone else happy too. We hope you will write to us often now that you have got started.—F. L. S.

Sardis, Miss.,
March 17, 1938.

Dear Mrs. Steele:

Will you please accept this \$5.00 to be used half for the "Mrs. Julia T. Lipsey Memorial" and half for the Orphanage account?

Sincerely,
"A Sardis Baptist."

Just to write "Thank you, Sardis Baptist," seems a little cold but if you could know how grateful we are for your help you would feel our warm appreciation.—F. L. S.

Pastor J. R. Kyzar asks that you remember in prayer the meeting which begins April 3 in Grandview Church, Nashville. Dr. E. C. Stevens of Louisville, Ky., will preach.

The theme for the Smith County Associational Rally at Lorena church, April 5 is Deepening The Spiritual Life. It begins at ten o'clock with devotion by D. W. Moulder. R. O. Bankston will discuss "The Men's Part" at 10:30. Rev. Bryan Simmons speaks at eleven on "Using The Young People." At 1:00 p. m. S. E. Sumrall conducts the devotional and at 1:15 Rev. E. B. Shivers speaks on "The Women's Part." The purpose is to reach every church in the county.

In Louisiana State University at Baton Rouge there are 1,500 Baptist students and 300 more with Baptist preference.

Under the licensing system the number of violations of the liquor laws has reached the highest mark ever known, 5,390 prisoners in the year 1937.

Pastor O. P. Estes, well known in Mississippi, has been pastor of First Church, Bogalusa, La., for thirteen years. On the recent anniversary the officers in the church presented him with thirteen American beauty roses.

Dr. G. H. Crutcher says in The Florida Baptist Witness that Union University, Jackson, Tenn., sent out a debating team who had 18 engagements and won in all of them. A team of young ladies won all but three of their engagements.

The meeting that I was privileged to hold with brother James W. Middleton and the Clinton church recently proved a source of genuine inspiration and blessing to my life. Through the week I was impressed with three facts, that I should like to pass on to Mississippi Baptists. The first is the great work that is being done by the pastor and Mrs. Middleton. They are a splendid couple, versatile in the possession of many talents, yet thoroughly consecrated to Christ and His kingdom. They are real leaders, leading by the force of consecrated personality. The second fact that impressed me is the spirit of sincere cooperation that obtains between the schools and the church. Mississippi College and Hillman College are intimately related to the life of the church. There seems to be no difficulty about setting forward a church program that will embrace these two colleges. They are already a definite part of the church. It seemed to me that every member of the two faculties attended the services regularly and brought a deep spirit of personal concern into the services. I don't know of any colleges anywhere that are more thoroughly Christian than these two. The third fact is the spirit of cordial cooperation that exists between the town and the colleges with respect to the church. The groups are so completely merged that one cannot readily distinguish between the community and the schools. These three facts mean that the work of the Kingdom of Christ is being done in a glorious manner by the pastor and the people in the Baptist Church at Clinton. Baptists over the state should be genuinely grateful and proud in the recognition of this condition.—Harold W. Tribble.

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CONVENTION BOARD DEPARTMENT

R. B. GUNTER, *Cor. Sec'y.*

THE CHINESE BRETHREN

The record of our Mississippi Chinese brethren in the Five Thousand Club work surpasses that of any church in the state. These brethren are aggressive in their efforts to assist the Mississippi Baptist Convention in paying its debts. Their zeal and loyalty remind one of the Master's statement in which He speaks of those who shall come and sit down in the Kingdom with Abraham and Isaac. Look up and read the remainder of His statement. Dr. Sy Lee, their pastor and missionary under the Home Mission Board, solicits the Chinese Christians for membership in the Five Thousand Club. Another good trait is that the Chinese pay their pledges.

WHY A COUNTRY CHURCH PROBLEM?

Some speakers and some writers when speaking and writing on the "country church problem" often remind the listener that they like to meddle with the affairs of others. The town and city churches doubtless present a more serious problem than do the country churches. If town and city pastors could "set the house in order" among their own people, then the country church problem would not be so serious. The moral standards in many country churches are higher than they are in the city churches. Furthermore, country pastors seem just as ready to contend for high moral standards as do town and city pastors. Too, the voices in towns and cities are more numerous than in country communities. Vice is better organized in towns and in cities than in the majority of country communities.

Those desiring to make a study of the country, town and city churches will be surprised at some of their findings. It will be a revelation to discover the percentage of missionaries who came from country churches as compared with the percentage coming from town and city churches. It will be interesting to note the percentage of preachers coming from country churches as compared with those coming from town and city churches. It may be of still greater interest to note the reinforcement which the country churches are furnishing to the town and city churches. Many town and city churches could not continue operations were they deprived of the reinforcement which continues to come from the country churches. The country churches are making large contributions to the town and city churches. Human nature is largely the same everywhere. The destructive influences in town and city are far greater than in country communities. Hence, we may continue to look for a large majority of Kingdom leadership from our country churches. The pastor of coun-

try churches often under-values his opportunity for Kingdom service. His service is also underestimated by many town and city churches.

THE FAR REACH OF STATE MISSION WORK

Dr. Katz, secretary of the State Mission Board in Louisiana, says that during the past twenty-two years the State Mission Board of the Louisiana Baptist Convention has paid \$203,721.64 to supplement pastors in 137 churches.

There were employed by State Mission Boards throughout Southern Baptist Convention territory in the United States last year 926 workers at a cost of \$447,000.00. There were more State Mission workers employed last year than there were of Home and Foreign Mission workers together.

Dr. Freeman, secretary of the State Mission Board in Tennessee, says that good results are coming from the efforts being put forth in the interest of "joint pastorates." Some of the board's missionaries are majoring in this character of work. By means of this joint pastorate, the pastor is able to attend both preaching services and the mid-week prayer meetings. The pastor lives within easy reach of his people. The contributions have more than doubled since these pastorates have been formed. Houses of worship have been repaired and attendance upon services has been greatly increased.

OUR STATE EVANGELISTIC WORK

From reports which are coming in from churches in which our State Board evangelists have served, the most constructive work hitherto done is now being performed by this department. The workers ascertain the needs of the churches in which revival meetings are held, and every phase which needs to be improved is given consideration. If there is no W. M. S., the evangelists organize one; if no Sunday school, a Sunday school is organized during the meeting; if no B. T. U., an organization is formed. Brotherhood bands are formed. Every member canvasses are made. Budgets are subscribed for local work and likewise for denominational work.

Were the State Mission Board able to employ one dozen evangelists with a good singer to help each, the Kingdom work would be greatly revived throughout the State. This department is not endeavoring to function in the well organized town and city churches so much as in churches which need reinforcement from the outside.

Those churches desiring the services of the Evangelistic Department of the State Convention Board may write either the corresponding secretary, or the evangelists, Reverend E. D. Estes or Reverend D.

April 5 is the day the Mississippi W. M. U. Convention meets in New Albany. May the Spirit of God come upon them in power.

One pastor writes: "I don't have any trouble with people who read the Record. They are the folks who build the kingdom."

Dr. Will Houghton says the prayer of the rich man in Hades to Abraham is the only case of praying to a saint found in the Bible, and it was unanswered.

The Los Angeles Times says that arrests for drunkenness in that city are over two and a half times as many as they were under prohibition. Drunks take 35% of the time of the police.

The Word and Way says that excessive use of alcohol is given as the reason for a 50% increase in the number of divorces since repeal of the eighteenth amendment as shown in court records of Los Angeles County.

One of our readers says: "I have just read your article on 'Baptists and Ecumenicity.' All you say is very true. Most that I have read and heard by the advocates of Church Union end up by wanting everybody else to surrender most that they hold to and accept what these advocates of Church Union believe. It just means you give up your church and take mine. Now and then I hear some preacher proclaiming that one church is as good as another and I always know he means all the churches except his church. Baptists will have to stand alone or surrender absolutely. I hope you will keep on writing."

In some churches we have lately noticed that the number of women far outnumbers the men. This seems to reveal a serious weakness somewhere. We do not believe that true religion appeals to women more than to men, or that the right kind of preaching attracts women any more than it does men. We thank God for the good that Christianity has done for women, and for the good that Christian women have done and are doing. But the gospel was first preached by men. Men were the first to respond to it. They were made primarily responsible for its proclamation. Every book in the Bible was written by a man. Every preacher that the Lord and the apostles sent out was a man. And we do not believe the Lord has ever sent out any other kind. If your religion does not get hold of men, it is not like that of the Lord Jesus and his apostles.

Wade Smith. These brethren are ready to serve and are experienced in working with difficult church problems. They do not stop with preaching for the salvation of the lost, but endeavor to leave the churches in good working condition.

Georgetown church on last Sunday called Rev. H. H. Webb of Jackson as pastor.

Two girls in Mary Hardin-Baylor College in Texas are said to speak five languages. They come from Brazil.

Pontotoc: Dr. O. E. Sellers of the Baptist Bible Institute, New Orleans, preached for us Sunday morning. He gave us a great message. Our people, as well as the pastor, rejoiced to have him with us.

Pastor W. S. Allen says that at Pass Christian and Bay St. Louis the attendance at all services and interest in all the work is growing. It has been a long hard pull but the outlook and the uplook are encouraging.

Of interest to Mississippians, and we hope to many others is an article in Holland's Magazine by Gov. Hugh M. White on Mississippi's recent development. The state needs the truth to be made known about it, and this article will help.

The editor was privileged to preach for the saints in First Church, McComb, Sunday. These good people are diligently seeking a pastor, but have chosen hitherto to send a committee out to visit the preacher rather than have the preacher visit them. We had hospitable entertainment in the home of deacon and Mrs. W. V. Johnson.

A physician and friend of the Baptist Hospital recently explained to us the plan of hospital insurance, by which anyone may pay a small monthly or annual premium and thereby be entitled to hospital service for three weeks without any other charge. For a man with a family the fee is proportionately smaller, that is for each additional member of the family included the rate is less. It impressed us as a sensible thing to do. Our preachers do not enjoy being classed as charity patients and they particularly should be glad to avail themselves of this plan. We do not here give details of the plan but will probably have something more to say about it later. Of course it is not meant for preachers only. If life insurance is a good thing, it would seem that health and hospital insurance is better still.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

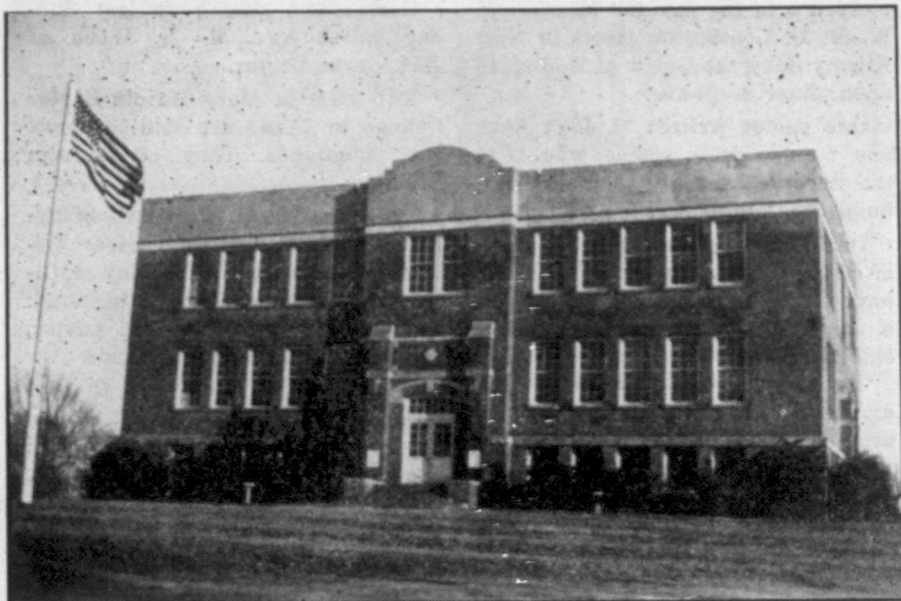
Capudine eases the pain, soothes the nerves and brings speedy relief.

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GLOSTER HIGH SCHOOL

GLOSTER, AMITE COUNTY,
MISSISSIPPI

The town of Gloster, located in the western part of Amite County, on the Y. & M. V. Railroad, 144 miles north of New Orleans, and 85 miles south of Vicksburg; with the Louisiana line twelve miles to the south and the Mississippi River forty miles to the west, was founded in 1884, when the through line of railroad then known as the Louisville, New Orleans and Texas Railroad, paralleling the Mississippi River from Memphis to New Orleans was built through the section.

In a short time it developed into a business point of considerable importance, being peopled mostly by those moving into the town from the adjacent sections, and from Liberty—the inland county seat.

The surrounding country being made up largely of large farms, as a cotton shipping point, it soon exceeded any town of the section, this lead was maintained for many years, but with the coming of the boll weevil, the larger plantations passed, and farming on a smaller scale became the order, with diversification and stock raising becoming more generally practiced.

Gloster today numbers its population at some 1,500 people, with well established business houses of all kinds. A milling plant employing some 300, ice plant, cotton warehouse, municipal owned water and light plant, as a separate school district maintains a nine month grammar and high school for both white and negroes, both of which rank at the top of the list according to school requirements; three white churches, with strong congregations. Nearly a mile of paving on Main Street has just been completed. The affairs of the town have always been carefully and economically administered, and a low tax rate is enjoyed. The bonded indebtedness is small, mostly for a water and light plant, which is a paying utility, giving the people these necessities at low rate, and caring for all bond maturity and interest from plant proceeds. The present town officials are: W. V. Caulfield, mayor; F. A. Anderson, T. J. Breed, W. J. Conerly, J. T. Lowrey, O. P. McPherson, aldermen; J. L. Adams, clerk; W. S. Johnson, marshal.

The Gloster section presents to home-seekers — those desirous of casting their lots in a progressive, moral, Christian and law abiding section—the advantage of low priced lands with an abundance of running water—very desirable for stock raising or farming; good schools; good churches; high class citizenship, with moral surroundings of the highest.

THE GLOSTER SCHOOL

In 1893 the town of Gloster was made a separate school district and on July 4, 1894, the first building was dedicated. This building was destroyed by fire in 1917. The present brick structure was erected the following year.

The first session began September, 1894, with the following faculty: G. D. Free, principal; J. R. Edmunds, Misses Maude Hawkins, Ida McMillan, Nettie Williams, Alma Ratcliff and Thurza Lamkin assistants; Miss Addie Garrow, music teacher.

The first class to graduate from the Gloster separate school was in May, 1897.

The school now has the following faculty: H. T. Huddleston, principal; W. M. Hilbun, Mrs. H. T. Huddleston, Mrs. Maude Sproles, Misses Blanche Solomon, Felice



PROF. H. T. HUDDLESTON

Superintendent Gloster City Schools, Director B. T. U., Choir Leader, Galilee Baptist Church.

Grafton, Annie Dickson, Myrtle Smith, Sarah McLain, and Mrs. C. E. Whittington, music teacher.

The school has the 8-4 system, eight grades in the elementary and four in the high school department.

The elementary school is one of the two schools in Amite County that has an A rating.

GLOSTER METHODIST W. M. S.

We have thirty-six members in our W. M. S. All are active and interested in the missionary program of the church. We are studying the mission book, "Out of Aldersgate," looking forward to the celebrating of "The Heart Warming Experience," of John Wesley. We are expecting a revival of religion, in all our churches.

Mrs. Margarette Conerley is our president; Mrs. R. W. Clark is corresponding secretary.

Aunt Irma: "Albert, aren't you sometimes afraid you'll lose control of the car?"

Albert: "Constantly, Aunt Irma. I'm three installments behind already."—Ex.

Compliments of GLOSTER BANK

Gloster, Mississippi

"To have anything that can be called a genuine religious experience is to know enough of Christ to care to help others. Christ changes the center of interest from self to Himself."—Dr. Harris E. Kirk at the Southern Baptist Seminary Conference.

"Jeremiah liked to be told that his character would become as a bronze wall and as an iron pillar; but he had yet to learn that the test of bronze was its ability to stand blows, and of iron pillars in their strength to carry loads."—Dr. Harris E. Kirk at the Southern Baptist Seminary Conference.

"Too much of our popular religion, the kind of religion that has never taken us out of ourselves, is spent in hunting for what is called comfort, or consolation. It is manifested by this running into God's presence with sentimental hymns, hymns and words about cross-bearing and the like, when all the time we suffer from little more than sunburn or stone bruises, and have as yet never seen the real battle-fronts of life."—Dr. Harris E. Kirk at the Southern Baptist Seminary Conference.

Guest: "What a pretty name your maid has!"

Hostess: "Oh, that isn't her real name. We just call her 'Dawn' because she's always breaking."—Ex.

WORKS IN 2 WAYS ON DISCOMFORT OF

COLDS



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All it usually costs to relieve the misery of a cold today—is 3¢ to 5¢ — relief for the period of your cold 15¢ to 25¢. Hence no family need neglect even minor head colds.

Here is what to do: Take two BAYER tablets when you feel a cold coming on — with a full glass of water. Then repeat, if necessary, according to directions in each package. Relief comes rapidly.

The Bayer method of relieving colds is the way many doctors approve. You take Bayer Aspirin for relief — then if you are not improved promptly, you call the family doctor.



15¢ FOR 12 TABLETS
2 FULL DOZEN 25¢

Virtually 1 cent a tablet

B. C.

BRYAN
Field

I hope for subject have We did get start; but then up that is d us wonder wh to make the p ness of the si ed into this w be a good thin it is imperative

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The new b er, with ligh tions laid to the soil. The against such ture.

In view of it is evident. least two mo year. We nee We need mor necessary th have purpose to send such away and no representative who have giv show them w their best ar that the Lo contribute. S ily somewhere to furnish th buildings. W in continued

We need not an ann matter of o need to real dertaking, a is a dire nee

SUBSCRIBER
TIST RECO

B. O. B. F.

BRYAN SIMMONS
Field Representative

I hope former articles on this subject have not been misleading. We did get off to a right good start; but there has come a slowing-up that is disappointing. It makes us wonder whether we have failed to make the people see the seriousness of the situation. When I started into this work I thought it would be a good thing to do. Now I realize it is imperative.

A Dire Necessity

A few weeks ago the management was able to transfer the older boys from their building to the former nursery building. A few days later the front wall of the boys' building began to give way and it was necessary to pull that wall down lest it fall unawares. It took very little power to pull that heavy wall over. The other old buildings have cracks in their walls from top to bottom, similar to the cracks in the wall of the boys' building. Some of the foundations have sunken worse. If the boys' building was a hazard it is reasonable to suppose that the others are becoming more so. I am not an alarmist. I am stating some plain facts in order that my readers may realize the seriousness of the situation. It would be a calamity indeed to allow these walls to fall on the children we have pledged ourselves to shield as well as support. Would it not be a shame on Mississippi Baptists to sit idly by and let such a thing happen? Thirty-two thousand dollars have been spent on these buildings during the past seven years trying to save them; so there is no use to talk about repairs. New buildings are absolutely necessary if we continue to do orphanage work.

Changes

The new buildings will be smaller, with lighter walls and foundations laid to meet the condition of the soil. These things guarantee us against such conditions in the future.

Needs

In view of the above statements it is evident that we must have at least two more new dormitories this year. We need more sacrificial gifts. We need more large gifts. It is very necessary that many people who have purposed to make contributions to send such contributions in right away and not wait until the field representative comes around. Those who have given need to ask God to show them whether they have done their best and then pray earnestly that the Lord will lead others to contribute. Somebody or some family somewhere in Mississippi is able to furnish the money for one of our buildings. Will you not join with me in continued prayer to this end?

We need to realize that this is not an annual occurrence; but a matter of once in a life-time. We need to realize that it is a big undertaking, a worthy one and that it is a dire necessity. God help us!

—BR—

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SUNDAY SCHOOL LESSON

(Continued from page 10)
they paying devotion to me."

All your sanctimonious lip service is a no more than a hollow sound, nay, it is a solemn mockery in the ears of your God.

(d) By accusing them of substituting something else for the commandments of men.

"Teaching as teachings, the commandments of men."

I think one is justified in regarding as very serious the substitution by any man of his own opinions for the commands of God, of his own demands for the requirements of the Lord, of his own word for the "Thus saith the Lord," of the scriptures.

He accused them of having dismissed the commandment of God, and of having substituted their own requirements of those whom they presumed to lead. They are invoking their own traditions in place of the requirements of God, and they are doing this to their own selfish advantage, as He proceeds to show.

(e) By an apt illustration.

Moses had commanded that a man should honor his parents, and had declared that anyone who even reviled his parents or either of them should be put to death by stoning. Now, one form that this honoring of parents took was that they should be supported in their age and indigence by their children. But the rabbis had found a way to lead a child to cheat his or her old and feeble parents out of the support the child was in duty bound to give, and bestow it upon the rabbinical order. A man might say to his hungry and ragged old father, who might piteously ask for clothing and shelter, "Why, all I have has been given to the Lord. I have made a vow of it to Him." And the Pharisees and their scribes, the rabbis, had taught men that they might, by making this declaration to father or mother absolve themselves from any responsibility for the support of their dependent parents, and they might enjoy the property as long as they lived, but at death, the property must be given to the religious leaders. To fail so to give it was to call down upon the cold head of the dead man all the blasting curses of which the religionists were capable, and they were very resourceful in their ability to weave and wield the curse.

Our Lord called attention to this practice as an illustration of how the Pharisees and their scribes had made void and dead the commandment of God.

(f) By locating the source of all personal good and evil.

It is not the food a man eats nor the drink he (watch out there! First thing you know, you'll be in a whole "biler" of hot water) drinks, it is not even the smoke he smokes,

which makes him filthy. Not a thing which goes into a man makes him filthy. It is what comes out of him. Of course, what from within him comes out into expression often determines what goes into him. (Now I am out of the lion's den with a whole hide.)

In all the dirt which a man loves, the thing which makes him dirty is his love for the dirt. In all a man drinks which makes him to become besotted, the disgusting factor is his sordid heart. In all a man eats by which he digs with his teeth the grave of a glutton, the revolting thing is the heart of a glutton out of which comes the desire and conduct of the gormand. In all the groveling passion which expresses itself in vicious lust, the muck which soils the fabric of his soul is a man's adulterous, lascivious, lecherous heart which, in this form gives the world warning of what it is.

And all the Christian graces which adorn through any life the gospel of our Lord, are beautiful because they are the white and fragrant flowers of a spotless heart. Seest thou a man who really loves his Lord? That man will show his love out of a heart of warmth and sincerity.

—BR—

LUCIEN

—O—

Lucien Baptist Church has just closed one of the best Bible conferences I was ever in. Brother N. R. Stone came to us Sunday night, March 13th, and stayed through Friday night. It proved the attractive power of the Bible.

It being a busy time with the farmers, starting their crops, they came and filled the church every night, the last night we had the largest crowd.

Brother Stone presents the Bible in a very attractive way. Any brother will receive a great blessing by having him to hold a conference

in his church. He is to be with us in a two weeks' meeting beginning the first Sunday in August.

—W. H. James

—BR—

"The destiny, or quality of a soul, is not fixed by the breezes that ruffle its surface, but by the steady trade winds that evidence purpose, intention and habits."—Dr. Harris E. Kirk at the Southern Baptist Seminary Conference.

—BR—

"If one does not believe that God exercises a will in the universe, he cannot get a great deal out of the Old Testament." — Dr. John R. Sampey.

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